
The
Farewell
SERMONS
of
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The Farewell SERMONS

Of the Late

London Miniſters,

Preached *Auguſt* 17th. 1662.

BY

Mr. *Calamy.*
Dr. *Manton.*
Mr. *Caryl.*
Mr. *Caſe.*
Mr. *Jenkins.*
Mr. *Baxter.*
Dr. *Jacomb.*
Dr. *Bates.*
Mr. *Watſon.*
Mr. *Lye.*
Mr. *Mede.*
Mr. *Aſh*, Fun. Ser.

Heb. 10. 23.

Let us hold faſt the Profeſſion of our Faith without wavering, for he is faithfull that promiſed.

London, Printed, 1662.

To the Reader.

THe Glory of Vertue ſhineth through the interpoſing Cloud of Vanity, and Love laſheth Folly ſometimes with rods of Roſes.

The Sermons here preſented, are the words of dying Men, who did count their Dayes by Hours, and that time loſt, that was not ſpent in Labor; their buſie thoughts out-vyed the labouring Sands, becauſe their Lives rid on a Dial's point, to end at the arrival of an Hour.

And to undeceive the multitude, notwithſtanding the Throngs of People, and the ſcantineſs of each place, ſuch able Pens did undertake this Task, that the Preacher ſuffers but little prejudice by the Print.

In this Manual, there is no Deſign, but againſt Sin; no Plot, but againſt Hell's Policy; no Treaſon, but to ſeize upon the Treaſury of Heaven, and purchaſe Glory's

Crown. It shows how to act, to thy God Fidelity, in thy self Humility, and to thy Prince Loyalty. It will also keep thee from future falls, and guard thee from present fears; it may be a Glass for thine Eye, a Lanthorne for thy Foot, a Curb for thy Tongue, and a President for thy Pen.

To commend them, for Non-conformity, I will not; to condemn them I dare not; but I will draw the curtain from before our Subject, and present each glorious Scene: and because a Pen cannot paint out their Praise, Silence shall here be the Prologue.

If thou gainest benefit by the Book, go on to perfection by practice; and if thine Eye behold an Error, be civil, and rebuke us sofitly; for the best Pen-man may with a heedless blot, cancel his fair Copy; and in the string but slip in the most curious Watch, the work is ravill'd all: Therefore whosoever has the profit, let us have thy prayers; take thy self the Utility, and let Heaven have the Glory.

Mr. C

Mr. Calamy's SERMON,

Preached *August* 17. 1662.

2 Sam. 24. 14.

And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man.

IN which words we have three Parts.

1. *Davids* great perplexity and distress; *I am in a great strait.*

2. *Davids* Resolution.

1. Affirmative, *Let us fall into the hands of the Lord.*

2. Negative, *Let me not fall into the hands of man.*

3. We have the Reason of *Davids* choice, *for the mercies of God are great.* The mercies of wicked men are cruel, *therefore let me not fall into the hands of men:* but the mercies of God are many, and great, therefore let us now fall into the hands of God.

1. For the first, that is, *Davids* great distresse, wherein we must speak,

1. To the distresse it self: Then

2. To the person thus perplexed: *I am in a great strait*: *David* a great man, *David* a godly man.

1. In the perplexity it self we shall consider.

1. The reality of this perplexity.

2. The greatnes of it.

1. For the reality of it: after *David* had sinned in numbering the people, God sends the Prophet *Gad* to him, and puts three things to his choice, as you may read in verse 12. God was determined to make *David* smart for numbring the people, but leaves it to *Davids* liberty, whether he would have seven years famine, or three moneths to flee before his enemies, or three dayes pestilence: This was a poising question, and *David* had cause to be in a great strait; for these objects are not amiable in their own nature, they are objects to be avoided and declined; in the first view of them they seem to be equally miserable, therefore *David* had cause to say he was in a strait.

2. This perplexity was not onely real, but exceeding great: *I am in a great strait*: and there are two things made this so great.

1. The greatnes of the punishments proposed, Famine, Sword, and Plague: these are the three Besomes with which God sweeps mankinde from off the Earth: these are Gods three iron Whips, by which he chastiseth sinful man, these are the three arrows shot out of the quiver of Gods wrath, for the punishment of man, they are as one calleth them,

them, *Tenfure humani generis.* In *Rev.* 6. you shall read of four Horses, when the four first Seals were opened; a white horse, a red horse, a black horse, and a pale horse: after Christ had ridden on the white horse propagating the Gospel, then follows the red horse, a type of War, then the black horse an Hieroglyphick of Famine: then the pale horse, the emblem of Pestilence. Now God was resolved to ride on one of these horses, and *David* must choose upon which God should ride: this is a great strait: Let me present *Davids* lifting up his eyes to heaven, and speaking to God thus: O my God, what is this message thou hast sent me? thou offereſt me three things: I am in a strait, I know which to refuse, but which to choose I know not: shall the Land of *Canaan*, a land flowing with milk and honey, shall this Land endure seven years famine, and be turned into a wilderness, and dispeopled? and shall I, whose hands thou hast taught to fight, and whose fingers to war, shall I that have subdued all my enemies, shall I in my old age, and all my Captains, fly three moneths before our enemies, and be driven to caves and rocks to hide our selves? O thou my God, who art my refuge, shall I and my people be a prey to the pestilence, that walketh in darkness and destruction, that walketh at noon day? O my God, I know not what to do, *I am in a great strait.*

2. The second reason why this strait was so great, was, because of the guilt of sin that lay on *Davids* spirit: for *David* knew that this severe message was the fruit of the sin he committed in numbering the people. But you will say, Why, was it a sin in *David* to number the people? *Moses* had often num-

bred the people, three times, and it was not counted sin. *Josephus* answereth, the sin of *David* was because he did not require the half shekel, which he was to have had from all that were numbred *Exod.* 30. 12, 13.

Others say he sinned in numbering all ages, whereas he was to number but from twenty years: but these are but conjectural Reasons. I conceive the sin of *David* was because he did it without a lawful call, and for an unlawful end: *Sine causa legitima:* he sinned in the manner rather then in the matter; for there was no cause for him to number the people but curiosity, and no end but vain-glory: *Go through all the tribes of Israel, and number the people, that I may know the number of my people,* ver. 2. *Davids* heart was lifted up with pride and creature-confidence: he begins to boast of the multitude of his people, and to trust in an arm of flesh therefore God sends the Prophet to *David,* to prick the bladder of his pride, as if God should say, I will teach you to number the people by lessening the number of your people: Now the burthen of his sin did adde much to the burden of this heavy message: *ver.* 13. *After David had numbred the people, his heart smote him:* the message smites him, and his heart smites him, and *he said, I have sinned greatly in that which I have done: now I beseech thee take away the iniquity of thy servant, for I have done very foolishly.* If *David* had been to suffer this great punishment out of love to God, or for a good conscience, he would not have been so distressed: There are two sorts of straits in Scripture: some suffered for God and a good conscience: and there are straits suffered for sin.

1. There

1. There are straits suffered for God and a good conscience, *Heb.* 11. 36, 37. those Martyrs there were driven to great straits: but these were straits for God and a good Conscience, and these straits were the Saints greatest enlargements, they were so sweetned to them by the consolations and supportations of Gods Spirit; a prison was a paradice to them, *Heb.* 10. 34. they took joyfully at the spoiling of their goods, *Acts* 5. 41. they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name. Straits for a good conscience are greatest enlargements; therefore St. *Paul* glorieth in this strait, *Paul a Prisoner*, &c.

2. There are straits suffered for sin, and these are envenomed by the guilt of sin: sin puts poison into all our distresses and perplexities. Now such was the strait into which *David* was now driven: it was a strait caused by sin, and that made it so unwelcome and uncomfortable: so that from hence I gather this Observation.

Doct. *That sin and iniquity brings Persons and Nations into marvellous labyrinths and perplexities: into true, real, and great molestations: a man free from sin, is free in the midst of straits: a man guilty of sin, is in a strait in the midst of freedom.*

After *Adam* had sinned in eating of the forbidden fruit, the whole world was a prison to him: Paradice it self was an hell to him, he knew not where to hide himself from the presence of God. After that *Cain* had murthered his Brother *Abel*, he was brought into such a strait, that he was afraid that every one that met him would slay him.

Alas poor *Cain*, how many was there then in the world? we read, but his Father and Mother, yet such was his distress, that he cryeth out, every one that met him would slay him, *Gen.* 4. 14. Into what a strait did sin bring the old world? the deluge of sin brought a deluge of water to drown them. Into what a strait did sin bring *Sodom* and *Gomorrah*? the fire of lust reigning in *Sodom* and *Gomorrah*, brought down fire from heaven to destroy them. Sin brings external, internal, and eternal straits upon persons and Nations.

1. Sin brings external straits; sin brings Famine, Sword, and Plague; sin brings Agues and Feavors, Gout, and Stone, and all manner of Diseases: yea, sin brings death it self, which is the wages of sin. Read *Levit.* 26. and *Deut.* 23. and you will see a black roll of curses, which were the fruit of sin. Sin brought *Sion* into *Babylon*; and when the Jews had murthered Christ, forty years after they were brought into that distress, when the City was besieged by *Titus Vespasian*, that they did eat one another, the mother did eat her childe; that whereas *David* had a choice which of the three he would have, either Famine, Plague, or Sword: the poor Jews had all three concatenated together in the siege: sin brings all manner of external plagues.

2. Sin brought persons and Nations into internal straits: sin brings soul-plagues, which are worse then bodily plagues: sin brings hardness of heart, blindeness of minde, a spirit of slumber, a reprobate sense; sinne brings a spiritual famine upon a Land; it brings a famine of the Word, *Amos* 8. 11. sin causes God to take away the Gospel

spel from a people: sinne brings internal plagues: sinne awakens Conscience, and fills it full of perplexities: Into what a strait did sin drive *Judas* after he had betrayed Christ? Into what a strait did sin drive *Spira*? Saint *Paul* gloried in his tribulations for God: but when he speaks of his sinne, he cryeth out, *O miserable man that I am, who shall deliver me from this body of death? David* a valiant man, when he speaks of sinne, saith, they are too heavy a burden for him to bear: *A wounded conscience who can bear*, saith the Wise man.

3. Sin bringeth eternal straits: O the strait that a wicked man shall be brought into at the great and dreadful day of Judgement, when all the world shall be on fire about him! when he shall call to the Mountains to hide him, and to the Rocks to cover him from the wrath of God: then will he cry out with *David*, *I am, O Lord, in a great strait.* And when the wicked shall be condemned to hell, who can express the straits they then shall be in? *Binde them hand and foot, and cast them into everlasting darkness, Matth.* 25. When a wicked man shall be bound with everlasting chains of darkness, then he will cry out, *I am in a great strait.* Consider what *Dives* saith to *Abraham*: he desires that *Lazarus* might but dip the tip of his finger in water, and that he might cool his tongue; not his whole body, but his tongue: but that would not be granted.

It is impossible the tongue of man should set out the great straits the damned suffer in hell, both in regard of the greatness and everlastingness of them.

This is all I shall say for the Explication.

Use 1. I chiefly aim at the Application: Doth sin bring Nations and Persons into external, inter-

nal, and eternal ſtraits? then this ſadly reproves thoſe that chooſe to commit ſin to avoid perplexity. There are thouſands in *England* guilty of this, that to avoid poverty, will lye, cheat, and cozen, and to gain an eſtate will ſell God and a good conſcience: and to avoid the loſs of eſtate and impriſonment will do any thing: they will be ſure to be of that Religion which is uppermoſt, be it what it will. Now give me leave this morning to ſpeak three things to theſe ſort of men, and O that my words might prevail with them.

1. Conſider it is ſin onely that makes trouble to deſerve the name of trouble; for when we ſuffer for Gods ſake, or a good Conſcience, theſe troubles are ſo ſweetned by the conſolations of heaven, that they are no troubles at all: therefore in Queen *Maries* dayes the Martyrs wrote to their friends out of priſon, *If you knew the Comforts we have in priſon, you would wiſh to be with us: I am in priſon before I am in priſon*, ſaith Mr. *Sanders*.

Famous is the ſtory of the three Children: they were in a great ſtrait when caſt into the fiery Furnace; Binde them hand and foot, and caſt them into the Furnace; but when they were there they were unbound, *Dan.* 3. 25. ſaith *Nebuchadnezzar*, *Did not we caſt three men bound into the midſt of the fire? and lo I ſee four men looſe walking in the midſt of the fire, and the form of the fourth is like the Son of God.* I have often told you, when three are caſt into the fire for a good Conſcience, God will make the fourth: Therefore, I ſay, ſtraits and ſufferings for God are not worth the name of ſtraits. *David* was often driven into ſtraits, 1 *Sam.* 30. 6 he was ſore diſtreſſed when his Town was burnt, and his

Wives

Wives and Children taken Captives by the *Amalekites*: I, but that was a distress of danger, not of sin: therefore he encourageth himself in the Lord his God. *Jehosaphat* was in a great strait, 2 *Chron.* 20. 12. *We know not what to do*, saith he: this was a strait of danger, not caused by his sin; and God quickly delivered him: but the strait that *David* was in, was caused by his sin, and that made it so bitter. I am loath to enlarge here: Saint *Paul* was in a great strait, *Phil.* 3. 23. but this was a blessed strait, an Evangelical strait, saith Saint *Chrysostome*, *He knew not whether to dye for his own sake, or to live for the Churches sake, were best*; he was willing to adjourn his going to heaven for the good of the people of God. Nay Christ was in a strait, *Luke* 12. 15. I have a Baptisme to be Baptized withal, and how am I straitned till it be accomplished? I am to shed my blood for my Elect: that is the Baptisme he speaks of.

This was a strait of dear affection to the elect of God: all these were blessed straits: but now a strait caused by sin, these are imbittered and envenomed by the guilt of sin and sense of Gods wrath. It is sin that maketh straits deserve the name of straits: therefore you are spiritually mad that commit sin to avoid straits.

2. There is more evil in the least sin, then in the greatest outward calamity whatsoever: this the world will not believe: therefore Saint *Austin* saith, *That a man ought not to tell a lye, though he might save all the world from hell: for there is more evil in one lye, then there is good in the salvation of all the world.* I have often told you the story of St *Austin*: saith he, *If Hell were on one side, and Sin on the other,*

and

and I must choose one. I would choose hell rather then sin: for God is the Author of hell, but it is blasphemy to say he is the Author of sin. There is a famous story of *Charles* the ninth King of *France*, he sent a messenge to the Prince of *Condy*, a zealous Protestant, gives him three things to choose, either to go to Mass, or to be put to death, or to suffer banishment all his life long: saith he, *Primum Deo juvante nunquam eligo: The first (God helping) I will never choose, I abhor the Idolatry of the Mass: but for the two other, I leave it to the choice of the King to do as he pleases: there is more evil in the least sin then the greatest misery.*

3. The third thing I would have you consider that whosoever goeth out of Gods way to avoid danger, shall certainly meet with greater danger. *Balaam* went out of Gods way, *Numb.* 22. 22. and God sent an Angel with a drawn sword, and he riding upon an Asse, *verse 26.* the Angel stood in a narrow place, where was no way to go from the right hand or from the left: if his Asse had not fallen under him, he had been run through by the sword of the Angel. *Jonah* for fear of the King of *Nineveh* went out of Gods way, but he met with a mighty tempest, he met with a Whale: What do you do when you commit sin? you make way to be cast into the eternal prison of hell: you destroy your precious souls to save your perishing bodies.

Use 2. If sin be the father and mother of all perplexity and distresses, then, I beseech you, let us above all things in the world abhor sin: all the curses of the Bible are all due onely to a sinner; and all the curses not named in the Bible: for that is ob-

obſervable, *Deut.*28.36. every plague that is not written in the book ſhall light upon him: there are ſtrange puniſhments to the workers of iniquity, *Job.* 31. 3. Is not deſtruction to the wicked a ſtrange puniſhment to the workers of iniquity: ſin it bringeth the ſinner to little eaſe: little eaſe at death, little eaſe at the day of judgement, and little eaſe in hell, tribulation and anguiſh: the word in the Greek is ἀναπαυσις, little eaſe to every ſoul that doth iniquity. Oh my beloved, will you promiſe me to look upon ſin, and conſider it in all its woful conſequents, as the father, mother, and womb, out of which come external, eternal, and internal ſtraits? more particularly there are twelve ſins I eſpecially command you to take heed of and avoid.

1. Take heed of covetouſneſs: the love of the world will pierce you through with many ſorrows; the love of money is the root of all evil; the love of the world drowns men in perdition.

2. Take heed of the ſin of pride: into what woful ſtrait did pride bring *Haman!* God croſſed him in what he moſt deſired: God made him hold the ſtirrup, while *Mordecay* rode in triumph; and God hanged him on the Gallows which he had made for *Mordecay*.

3. Take heed of drunkenneſs; look not on the wine when it gives its colour in the cup, *&c.* drunkenneſs will bring you into ſnares, it will bite like a Serpent, and ſting like an Adder; *&c.*

4. Take heed of diſobedience and rebellion againſt the Commandments of God: it brought *Jonah* to the three nights and three dayes in the Whales belly.

5. Take

5. Take heed of fornication, and adultery, and all uncleanneſs; this brought *Sampſon* to a woful ſtrait: this brought *David* and *Solomon* into great perplexity.

6. Take heed of oppreſſion, and all acts of injuſtice: this brought *Ahab* into great ſtrait, inſomuch that the dogs licked his blood.

7. Take heed of unneceſſary familiarity with wicked men: this brought *Jehoſaphat* into a great ſtrait.

8. Take heed of miſuſing the Prophets of God: this made God deſtroy the children of *Iſrael* without remedy, 2 *Chron.* 36. 15, 16.

9. Take heed of coming prophanely to the Lords Table: this brought the Church of *Corinth* into a great diſtreſs, inſomuch as the Apoſtle ſaith, *For this cauſe many among you are ſick, and many weak, and many fallen aſleep.*

10. Take heed of loathing the Manna of your ſouls: this brought the children of *Iſrael* into woful miſery, that God deſtroyed all their carkaſſes in the wilderneſs ſave *Joſhua* and *Caleb*.

Take heed of ſlighting the Goſpel: this brought Queen *Maries* perſecution, as many learned and godly men that fled for Religions ſake out of the Land, have confeſſed their unthankfulneſs for, and unfruitfulneſs under the Goſpel in King *Edward* the ſixths time, brought the perſecution in Queen *Maries* time.

11. Take heed of loſing your firſt Love: that makes God threaten to take away his Candleſtick.

12. Take heed of prophaning the Chriſtian Sabbath, which is much prophaned every where; a

day

day that Christ by his Resurrection from the dead hath consecrated, to be kept holy to God: Certainly if the Jews were so severely punished for breaking the Sabbath, which was set apart in memory of the Creation, surely God will severely punish those that break the Sabbath, set apart in memory of Christs Resurrection. May be some will say, I have committed many of these sins, but am not brought into any strait. Remember it was nine moneths after *David* had numbred the people, before he was in this strait: but as sure as God is in heaven, sin will bring straits sooner or later; though a sinner a hundred years, yet shall he be accursed: may be thy prosperity makes way for thy damnation: and this is thy greatest distress, that thou goest on in sin and prosperity.

Use 3. If sin bringeth a Nation into marvellous labyrinths, learn what great cause we have to fear that God should bring this Nation into great distress, because of the great abominations are committed in the midst of it: Our King and Sovereign was in great strait in the dayes of his banishment, but God hath delivered him: God hath delivered this Nation out of great straits; but alas we requite God evil for good, and instead of repenting of old sins we commit new sins. I am told there are new Oaths invented, Oaths not fit to be named in any place, much less here: Certainly the drunkennes and adultery, the oppression and injustice, the bribery and Sabbath-breaking, the vain and wicked swearing and forswearing this Nation is guilty of, must of necessity provoke God to say of us as he did of them in *Jeremiah* 15. 29. *Shall I not visit for these things saith the Lord?* shall

not

not my ſoul be avenged on ſuch a Nation as this? God will not onely puniſh us, but be avenged on us. There is no way to avoid a national deſolation but by a national reformation.

Laſtly, learn what cauſe you of this Congregation and Pariſh, what cauſe you have to expect that God ſhould bring you into great ſtraits, becauſe of your great unthankfulneſs and unfruitfulneſs under the means of Grace, you that have ſo long enjoyed the Goſpel; you have had the Goſpel in this place in great abundance; Doctor *Taylor* he ſerved an Apprenticeſhip in this place: Doctor *Stoughton* ſerved another Apprenticeſhip, and I, through Divine Mercy, have ſerved three Apprenticeſhips, and half another almoſt, among you; you have had the Spirit of God ſeven and thirty years in the faithful Miniſtry of the Word knocking at the door of your hearts, but many of you have hardened your hearts. Are there not ſome of you, I onely put the queſtion, that begin to loath the Manna of your ſouls, and to look back towards *Egypt* again? Are there not ſome of you have itching ears, and would fain have Preachers that would feed you with dainty phraſes, and begin not to care for a Miniſter that unrips your Conſciences, ſpeaks to your hearts and ſouls, and would force you into heaven by frighting you out of your ſins? Are there not ſome of you, that by often hearing Sermons are become Sermon proof, that know to ſleep and ſcoffe away Sermons? I would be glad to ſay there are but few ſuch; but the Lord knoweth there are too too many that by long preaching get little good by preaching, inſomuch that I have often ſaid it, and ſay it now

again,

again, there is hardly any way to raise the price of the Gospel-Ministry, but by the want of it: And that I may not flatter you, you have not profited under the means you have enjoyed; therefore you may justly expect God may bring you into a strait; and take away the Gospel from you: God may justly take away your Ministers by death or other wayes. Have you not lost your first Love? Why did God take away the Gospel from the Church of *Ephesus*, but because they lost their first Love? Are you not like the Church of *Laodicea*, that are neither hot nor cold? therefore God may justly spew you out of his mouth: what God will do with you, I know not; a few weeks will determine: God can make a great change in a little time: we leave all to God: but in the mean time let me commend one Text of Scripture to you, *Jerem.* 13. 16. *Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it grose darkness:* Verse 17. *But if you will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lords flock is carried away captive.* Give glory to God by confessing and repenting of your sins, by humbling your souls before the Lord, before darkness come, and who knoweth but this may prevent darkness,

Dr. *Man-*

Dr. Manton's SERMON,

Heb. 12. 1.

Wherefore seeing we are compassed about with so great a cloud of Witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

IN the former Chapter, you have a *spiritual Chronicle*, or a Catalogue of the Lords Worthies, and all the eminent effects of their *Faith*; and now the Apostle comes to make use of this History, that he had produced through so many successions of Ages, of all the holy men of God that excelled in faith. *Wherefore seeing we are compassed about with so great a cloud of Witnesses, &c.*

The Text is wholly *Hortatory*. In it observe.

1. The *premisses* or principle the Apostle worketh upon, *seeing we are compassed, &c.*

2. The practical *Inferences*, which are deduced from thence, and they are two.

1. One

1. One concerning the privative part of our duty, *Let us lay aside every weight, &c.* there is something external and without, like to clog us in our way to Heaven,—*every weight*, and something within that will hinder, and trouble us within: therefore he saith, *And the sin which doth so easily beset us.*

2. Here is the positive part, *Let us run with patience the race that is set before us.* There's motion [Run] the manner [with patience] the stage or way [the Race that is set before us.]

My purpose is to give you some brief thoughts upon this useful and practical inference of the Apostle, from the Histories of the faithful before recorded. Therefore I will summe up the whole Text in this point.

Doct. *The people of God that have such a multitude of examples of holy Men and Women set before them, should prepare themselves to run the spiritual race with more patience and chearfulness.*

There are two things in this Doctrine; the *Encouragement* and the *Duty*. I shall open both with respect to the circumstances of the Text.

First, the Encouragement; *A multitude of examples*, or as in the Text, *seeing we are compassed about with so great a cloud of Witnesses*: Mark, here are *witnesses, a great cloud of witnesses*; and these, *compassing us round about.*

First, here are *Witnesses*; by that term we are to understand those worthy Saints mentioned and reckoned up in the former Chapter, *Abel, Enoch, Noah, Abraham, Moses*, &c. all the Saints of God that have had experience of the good-

nesse of his providence to them; and the fulfilling of his promises, they are all called *witnesses*, why? because they depose a testimony for God, and speak to future generations to be constant, as they did, that they might receive the like reward. This *witness* was partly in their *faith*, and partly in the *fruit* of their *faith*.

1. They witnessed by their faith, (*John* 3.33.) *He that hath received his testimony, hath set to his seal that God is true.* A man that hath soundly digested the promises, that expresses his faith by chearfulness and patience under all difficulties, troubles, delayes, and those sundry trials that he meets with, he gives it under hand and seal, proclaims it to the world that he hath to do with the true God. And

2. They witnessed in the fruits of their faith, as they give us an instance of Gods fidelity towards them that faithfully adhere to, and firmly believe in his promises; so it is said (*Heb.* 6. 12.) *Be not sloathful, but followers of them who through faith, and patience inherit the promise:* Let *faith* but set *patience* a work, do but hold out a little while with God, and you may learn by the example of all those holy men we shall inherit the promises, they shall be made good to a tittle, and not one thing fail of all that the Lord hath spoken; as these holy men were exercised and tossed to and fro, but it succeeded well with them at the last. Oh! then let us hearken to the deposition of these worthy Witnesses that are recorded in the Scripture, and with such an invincible resolution as theirs was, let us hold on our course towards true happiness: If we do not, they that are now propounded as wit-

Witnesses to us, will at the day of Judgement be produced as witnesses against us. And pray also let us remember that we are to continue and keep afoot that Testimony to succeeding Generations; for not onely the Prophets and holy men of God, were Gods witnesses, but all Gods people also are his witnesses; (*Isaiah* 43. 10) by their faith, patience, diligence, constancy, and chearfulness under afflictions, they are to give it under hand and seal to the world, that God is a true and faithfull God. But now, if we either by our sinful walking, or by our drooping discouragements, discredit Christ and his profession, then we are witnesses against him; we deny that Religion which we would seem to profess and cry up, (*Tit.* 1. 16.) *They profess they know God, but in works they deny him*: and the more dangerous, because *deeds* are more deliberate then *words*, and so a greater evidence of what we think in our hearts. If we by drooping discouragements and sinful walking discredit Religion, we deny it, and do in effect put the lye upon Christ. Therefore let us remember they were Witnesses, and so must we.

Secondly, By a figurative speech they are called a *Cloud*, [having a cloud of witnesses] why so? I might trouble you with many Conceipts Interpreters have had of this word *Cloud*; say some, because of the raisednesse of their spirits, because Clouds flye aloft: *Clouds* for the fruitfulnesse of their Doctrine, as Clouds send down fruitfull showres upon the Earth; and *Clouds*, because they cool and cover us from the heat; so some would glose for our comfort: others with more judgement say, a *Cloud* with allusion to the *pillar of*

cloud which conducted the Israelites to *Canaan*: yet neither doth this come up fully to the scope of the Apostle; for the Apostle speaks not of a Cloud that goes before us, but of a *Cloud that compasses us round about*, and therefore a *cloud*; the reason why 'tis called so, is the number and multitude of those Witnesses, as a Cloud is made up of a multitude of vapours gathered together, and condensed into one body; and so the expression is often used, (*Ez.* 38. 9.) *Thou shalt be like a cloud to cover the land*, &c. noting the encrease of the people when God would restore them, the multitude of Converts: and so in prophane Authours, *Livie* hath such an expression, an army of men is called a Cloud: But this is enough to shew the intent of this expression, that there are a multitude, a very great number: though the godly comparatively, and with respect to the wicked are a few, yet considered in themselves, they are a great number; for, if the *Martyrs*, and those glorious instances of heroick faith, and that under the Old Testament; when Gods Interest was more confin'd to one People, if there were such a Church then, of so great a number, what will the whole Church of the Old and New Testament be when we shall meet together in Heaven? We are often discouraged with the paucity of Professors, and are apt to think our selves to be *left alone*, 1 Kings 19. 10. But let us remember there is a *Cloud of Witnesses*; we are not solitary now, and certainly we shall not want company when we come to Heaven, *To the innumerable company of*, &c.

Again, it meets with an ordinary and strong temptation which Satan suggests to the hearts of

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the godly, that they are *ſingular* and matchleſs in *their afflictions*, that none of the people of God have ever undergone ſuch difficulties as they are expos'd unto; and this makes them queſtion their Fathers affections, and put themſelves out of the number of his children. I, but all theſe things are accompliſhed in the Saints of God before you, here is a *Cloud of Witneſſes* that have been exerciſed and tried to purpoſe, (1 *Pet.* 5. 9.) They are troubled with a buſie Devil, a naughty world, a corrupt heart, all have had their trial from Gods correcting hand; *The ſame afflictions are accompliſhed in your Brethren, that are in the world.* So that we have many *fellows*, our lot is no harder then the Saints of God that have gone before us, for there is a *Cloud of Witneſſes.*

3dly. Obſerve, The Apoſtle calls it a *Cloud* that compaſſes us round about, *i. e.* We have inſtances for every Trial, Temptation, Duty that we are put upon: *Here* we have examples of thoſe that have fulfilled the *Commands* of Chriſt on this ſide with an undaunted courage; and the examples of thoſe that have born the *Croſs* of *Chriſt* with an invincible patience: Here we have examples of thoſe that have conquered *right-hand Temptations*, that have deſpiſed the delights of the world; and there are thoſe that have conquered *left-hand Temptations*, that have not been broken and affrighted with the terrours of the world; all the Saints of God have trodden that way; the ſame paths wherein we are to walk after them: We cannot look this way or that way, but we have inſtances of Faith, confidence in God, and patience, *We are compaſſed about, &c.* In ſhort, here lyes the encouragement

that Christians should propound to themselves:

1. *That there are examples.* Christians of later times have more to answer for their *Infidelity*, than those of former ages; they that first believed the promises, believed without such a *Cloud of Witnesses*, or multitude of examples; many have gone before us, that have broken the Ice, and that found good success from their own experience, they have *commended God to us*, as a true and faithful God, and will not you go on? When *Jonathan* and his Armour-bearer climbed up the Rocks of the *Philistins*, then the people were encouraged to go up after; So here are some that have gone before you, and it hath succeeded well with them.

2. *These examples are many*; not one or two that might be supposed to be singularly assisted, and to have eminent Prerogatives above the rest of their Brethren, but many in every age, *a whole cloud of them.*

3. *There are examples of many rare and excellent men*, the best that ever lived under Heaven: *Take (my Brethren) the Prophets for an example, &c.* Jam. 5. 10.

4. They are propounded to us, not for their words onely, and for their profession, but for their deeds, for their bitter sufferings; and they abundantly manifest to us, that there is nothing impossible in our duty, or any thing so difficult but may be overcome through Christs strength enabling us: They all had the same nature we have: they were of the like passion with us, flesh and blood as we are, of the same relations and concernments; and then on the other side, we have the same *Cause* with them, the same recompence of reward to encourage

courage us, the same God and Saviour to recompence us; he suffered for *us* as well as for *them*; therefore we should follow in their steps, and hold fast our confidence to the end; for they have shewed us, that poverty, reproaches, death it self, and all those things that would look harsh, and with a gastly aspect upon the eyes of the *World*, are no such *Evils*, but that a *Believer* may rejoyce in them, and triumph over them. I say, they have shewed the blandishments of the world have not such a charm, but they may be renounced without any loss of considerable joy and contentment; and that the duties of Christianity are not so hard, but that a little waiting upon God will bring in grace enough to perform them; therefore saith the Apostle, *Seeing we have a Cloud of Witnesses, let us lay aside, &c.* And so I come to the *encouragement*, to the

Second thing, and that is the duty here pressed. 1. Here is the privative. 2. The positive part of our duty: Here is *mortification* and *vivification*, *Mortification*, *Let us lay aside*, &c. *Vivification*, *Let us run with patience*, &c. In both the branches he alludes to terms proper to *Races*: In a *Race* you know men strip themselves of their *clothes*, and whatever is burdensome and heavy, that they may be the more light of foot; and so the Apostle bids us *lay aside every weight*; and they did withall *diet* themselves, that they might have no clog from within, 1 Cor. 9. 25. *Every man that striveth for the mastery, is temperate in all things*, i. e. They took care that they did not clog and indispose themselves for the race they were to run; but they verily run onely for a corruptible Crown; we for a Crown

that is incorruptible and glorious, so according to this double practice of Racers, we are to cast aside every weight from without, &c. So here's a double object, laying aside *every weight*, and of *sin*: There's *onus externum*, the *weight without*, that presses us down and hinders our speed; and then there's *impedimentum internum*, there's *sin*, that which weakens *within*; By reason of the former we make little speed; by reason of the latter we are often interrupted; and therefore we must do as they that they might be swift and expedite, *lay aside every weight*, and be more *temperate in all things*. Herein a Runner in a Race differs from a Traveller; a Traveller strengthens himself for his Journey as well as he can, his clothes on, sometimes carries a great burden with him; but a *Runner* of a *Race* makes himself as light as he can. But to come more particularly to the words.

First (*lay aside every weight*) By *weight* is meant those things that burden the soul, and make our Heavenly Progress more tedious and cumbersome; and by *weight* is meant (I think) the *delights* and *cares* of the world, the multitude of secular business, all our earthly contentments and affairs, so far as they are a burden to us, hinder us in our way to heaven; these must all be put off, *Luke* 21. 3, 4. saith Christ, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life*, &c. The heart that is depress, cannot be so free for God, and the Offices of our heavenly Calling, when we give way to *surfeiting, drunkenness, and cares of this world*.

1. The heart may be overcharged with the delights of the world; *Surfeiting* and *Drunkenness* must

must not be taken in the groſs notion; you muſt not think of ſpewing, reeling, vomiting, as if to avoid theſe were a full compliance with Chriſts direction; the *heart* may be overcharged when the *ſtomach* is not; there is a *dry drunkenneſs*, and a *more refined ſurfeiting*, and that is when the heart grows heavy, unfit for prayer, reliſhes not the things of the ſpirit, when the delights of the fleſh clog the wheel, abate that vigour and chearfulneſs that we ſhould ſhew forth in the Worſhip of God, and holy actions, when the delights of the fleſh withdraw us from that watchfulneſs and diligence that is neceſſary in taking care for our ſouls, then the heart is over charged; voluptuous living is a great ſin, it choaks the ſeeds of Piety ſo ſoon as planted in the heart, ſo that they can bring nothing to perfection, it brings a brawn and a deadneſs upon the Conſcience and affections, there is nothing that hardens the heart ſo much, as the ſoftneſs of carnal pleaſure. (Jude 19.) *ſenſual, having not the Spirit: Senſuality* quenches our natural bravery and briſkneſs of ſpirit that becomes a man; much more doth it hinder the ſublime operations of the Spirit of God. Well then, remember Chriſtians, you are not onely *Travellers* by the way, but *Runners* in a Race: If we were to ſpeak to you onely under the notion of Travellers in a way, this were enough to wean you from the delights of the fleſh, 1 Pet. 2.11. *As ſtrangers and Pilgrims abſtain from fleſhly luſts which war againſt the ſoul.* The more you indulge theſe fleſhly luſts, the more you hearten and ſtrengthen the great Enemy of youn ſouls, and ſtarve the *better part*; but you are as *Runners* in a *Race*: by this Metaphor the duty is more bound upon you, much more

more should you beat down the body, and keep it in subjection; the Apostle hath a notable word, 1 Cor. 9.27. *I keep under my body, and bring it in subjection, &c.* I beat down my body; you must either keep under pleasures, or pleasures will keep you under; for a man is soon brought under the power, dominion, and tyranny of evil Customs, and some brutish pleasure, by indulging the lusts of the flesh, 1 *Cor.* 6. 12. Be but a little addicted to any one thing, and you are brought under the power of it; The flesh waxes wanton and imperious, and a slavery grows upon you by degrees: The more you cocker carnal affections, the more they encrease upon you; and therefore you must hold the reins hard, exercise a powerful restraint. *Solomon* in his *Penitentials* gives us an account of his own folly; and how fearfully he was corrupted this way, Eccl. 2.20. *Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy, &c.* This was that which brought him to such a *lawless excess*, and at length to *fall off from God*. When we give nature the full swing, and use pleasure with too free a license, the heart is insensibly corrupted, and the *necessities of life* are turned into *Diseases*, and all that you do, 'tis but in compliance with your lusts; your eating and drinking is but a meat-offering and drink-offering to lusts and carnal appetite. I remember *Solomon* saith, *Prov.* 29. 21. *He that delicately bringeth up his servant from a childe, shall have him become his Son at length*, i.e. allow a servant too much liberty, and he will no more know his condition, but grow contemptuous, bold, and troublesome; so it is here: We are all the worse for license; natural desires unless they

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feel fetters and prudent restraints, grow unruly and excessive: And therefore it is good to abate the liberty of the flesh, that the body may be a servant and not a master; when you deny your selves in nothing, but satisfie every vain appetite, a custome grows upon the soul, and *Intemperance* proves a *Trade* and an *habituated distemper*, so that you cannot when you would, upon prudent and pious respects refrain and command your desires; and therefore 'tis good sometimes to thwart and vex the flesh, as *David* poured out the water of *Bethlem* that he longed for, 2 *Sam.* 23. 17. not to deny our selves in what we affect and covet; lust grows into a wanton, and bold, and imperious, and so prescribes upon us, *and we are brought under the power of these things.*

2. The business and cares of this world; for, these immoderately followed, and not in obedience to God, are a sore burthen, and makes the soul heavy, and allows no time and strength for God and his service, and those happy opportunities of private communion with him; when we are incumbred with *much service*, we neglect that *one thing necessary*, Luke 10. 42. and therefore Christians must take heed that the lean kine do not devour the fat; that *Sarah* be not thrown out of doors instead of *Hagar*, that Religion be not thrust to the walls, which should be our *prime* and *chief business*, while every business hath its time and course. The Scriptures knowing the proneness of our hearts to temporal things, deals with us as we do with a crooked stick, we bend it so much the other way, and therefore sometimes they forbid *necessary labour*, John 6. 28. *Labour not for the meat which*

which perisheth, &c. the meaning is *not chiefly*; but it bends the stick another way, *set not your affection on things on the earth*: A man must have some kind of affection to his work here below; but we had need to be bent the other way: We may gather this from this Precept, 'Tis better to incroach upon the World, than the World should incroach upon godliness. In short, things are a burthen and clog to us, according as our *delight* and *scope* is, if the pomp and encrease of the world be our end and scope, then Religion will be looked upon as a burthen, that will be a *weight*, and all duties of godliness as a melancholly interruption, as they, *Amos* 2. 8. *When will the Sabbath be over?* The exercise of godliness will be a troublesome thing, and we shall go about the work of Religion as if we went about it not: But, on the other side, if heaven and heavenly things be our scope, then the world is a burthen, and then we shall use it in the way, but not abusing, as taking up our rest here, 1 *Cor.* 7. 31, 32. Man hath a body and soul; and he doth provide for both, but for one in *subordination*; the soul is the chief, and therefore we must not so look after the interests and concernments of the bodily life, as to forget the interests of the soul, or to neglect them. Many will not so grosly Idolize present things, so as to renounce things to come; but they so often follow the things of the world, that they neglect their eternall concernments. The *happiness* of a people lies in *communion with God*, and therefore that must be looked after; we must take heed that the cares of the world have not such a hand and power over us, as either to divert us from, or unfit us for these higher

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and nobler purſuits, the enjoyment of God in Chriſt. This is the firſt thing the Apoſtle ſpeaks to theſe ſpiritual Racers, to *lay aſide every weight*, that is, the delights of the fleſh, and the cares of the world.

Secondly, The next thing to be laid aſide is ſin which doth ſo eaſily beſet us. As we muſt guard againſt things without, ſo we muſt mortifie our corrupt inclinations within: or elſe, it will ſoon make us weary of our heavenly Race, or faint in it. *Sin* you know is twofold, *Original* and *Actual*, Actual ſin is not meant primarily, for that is not *peccatum agens*, ſin that eaſily beſets us, but *peccatum tranſiens*, the ſin that paſſes from us; and *original ſin* is that which is emphatically called *ſin*, *Rom.* 7. 8. Now this original corruption may be conſidered as meerly *native*, or as acquired and improved into evil cuſtoms and habits: for according to mens tempers and conſtitutions, as they are ſeverally diſpoſed, ſo by the corruption of nature they are inclin'd to one ſin more then another: as the channel is cut, ſo corrupt nature findes a vent and iſſue: in every man there is ſome predominant ſin, and in every regenerate perſon ſome reliques of that ſin, from whence is the greateſt danger of his ſoul: thus *David* ſpeaks of *his iniquity*, Pſal. 18. 23. Well then, this is *that ſin that doth eaſily beſet us*: original ſin improved into ſome tyranny or evil cuſtome, which doth increaſe and prevail upon us more and more: Now, this is ſaid [eaſily to beſet us] for three Reaſons: Partly, becauſe it hath a great power and reſtraint over us, and implies the whole man; the members of the body, the faculties of

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the ſoul; ſo great an intereſt hath it acquired in our affections, it doth *eaſily beſet us*, it hath great power and command over us. Partly, becauſe it ſticks ſo cloſe, that we cannot by our own ſtrength lay it aſide, *Jeremiah* 13. 23. *Can the Ethiopian change his skin? or the Leopard his ſpots, &c.* A man can as ſoon change his *skin* as lay aſide his *cuſtoms*, that are ſo deeply ingraven as the blackneſſe of an Ethiopian, or the ſpots of the Leopard. And partly, becauſe it mingles it ſelf with all our motions and actions, *Romans* 7. 21. *&c.* It eaſily beſets us, 'tis preſent with us, it impells us, and ſollicites us, and draws us to ſinne further and further, and doth make us negligent in what is Gods: we cannot do or ſpeak any thing, but it will infeſt us in all our duties of Piety, Charity, Juſtice; on every ſide it is interpoſing, vexing, thwarting the motions of the Spirit, and ſo abates our ſtrength, vigour, and agility, and retards our Courſe towards Heaven and Glory; Therefore, *lay aſide*, as every *Weight*, ſo every *Sin, &c.*

Qu. Now, what is it to [*lay aſide?*] or how can we lay aſide, ſince ſin ſticks ſo cloſe to us, and is engraven in our natures?

Anſw. Certainly, ſomething may be done by us: for this is every where preſſed as our Duty, Epheſ. 4. 22. *Put off the old man*, and 1 *Pet.* 2. 11. we may *put it off* more and more, though we cannot lay it aſide. Then we are ſaid *to lay aſide the ſinne that ſo eaſily beſets us*, when we prevent and break the dominion of it, that it ſhall not *Reign over us*, Rom. 6 12. let not ſin reign, &c. Though it dwells in us, lives in us, and works in us, yet it ſhould

should not *overcome* us, and bring us into bondage, and so it will not be imputed to our Condemnation; and at length when the Soul shall be separated from the body, we shall be wholly free from it.

Qu. I, but what must we do that we may so repress it? (the question returns) that we may break the dominion of it?

Ans. I answer, this is the work of the Spirit of God; but we must know, the Spirit of God doth work the work of *mortification* two wayes: *By Regeneration*, and *after Regeneration*: By Regeneration, and so he doth immediately without any Co-operation of ours mortifie the deed of sinne, gives sinne its death-wound: that which is left, is as a thing *mortified*, 'tis broken: the Scripture often speaks of this first work of Regeneration, *Rom.* 6. 6. *Coloss.* 2. 11. First, when we are planted into Christ, then we put off the body of sin; and though it doth not presently dye, yet it's weakenked, that it cannot *reign*, though it be not destroyed.

2. After Regeneration the Spirit doth more and more destroy sin, the reliques of sinne, this crucified body of sinne, till it dyeth wholly away; this he doth *in us*, but not *without us*, Romans 8. 13. *Through the Spirit mortifie the deeds of the body:* Not the Spirit without us, nor we without the Spirit, but *ye through the Spirit*. What is then required of us?

1. Seriously purpose not to sin, and promise to God to yield Him unfeigned Obedience. Especially should we make this promise in the use of those Solemn Rites by which the Covenant be-

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tween God and us is confirmed. Take up a solemn purpose not to grieve the Spirit, nor to break his law, *Psal.* 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous judgements*: This purpose of heart is the root of all good actions: therefore in the confidence of God's help, in the sense of thy own weakness, *Psalm* 119. 32. we cannot lay wagers upon our own strength, yet 'tis our duty to engage our hearts to God: To sin against the light of our own Conscience, and Illumination of the Spirit, and the chastening and instruction of our own reins, that aggravates our sin: but to sin against, and besides our fixed purpose of not sinning, that lightens sin; for then 'tis a sin of *weakness* and infirmity, not of *wilfulness* and malice: and then we can say as *Paul*, *Rom.* 7. 19. when the heart is fixedly bent towards God; *the evil which I would not, that do I.* Two wayes may we be said to sin against *purpose*: either when we are over-born besides our purpose, our purpose still remains to please God: As, when the water breaks over the bank, the bank remaining: in such a case the fault is not in the bank, but in the violence of the flood. Or 2. when we break off our purpose, or consent to do evil: as when we cut through the bank, the water may easily make through. There's a great deal of difference between sin dwelling in us, and sin entertained by us; between sin remaining, and sin reserved: when you have a firm purpose against all sin, there is sin remaining, but 'tis not reserved, 'tis not kept and allowed.

2. Watch over thy self with a holy self-suspicion, because thou hast sin within thee that doth

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2. Watch over thy self with a holy self-suſpition, becauſe thou haſt ſin within thee that doth eaſily beſet thee; therefore *conſider thy wayes*, Pſal. 119. 59 *Guard thy ſenſes*, Job 31. 1. but above all, *keep thy heart*, Prov. 4. 23. Conſcience muſt ſtand *Porter* at the door, and examine what comes in, and what goes out: watch over the ſtratagems of Satan, and ſeducing motions of thy own heart.

3. Reſiſt and oppoſe ſtrongly againſt the firſt riſings of the fleſh, and the tickling and pleaſing motions of ſin that doth eaſily beſet us, when it doth entice us away from God, or do any thing that is unſeemly and contrary unto the duties of our heavenly calling. Oh! remember we are not debtors to the fleſh, *Rom.* 8. 20. Thou art tyed to the Lord by all obligations and indulgence: therefore break the force of ſin by a ſerious reſiſtance; check it, and let thy ſoul riſe up in indignation againſt it; my buſineſs is not to pleaſure the fleſh, but to pleaſe the Lord.

4. Bewaile thy involuntary lapſes and falls with penitential tears, as *Peter went out and wept bitterly*, Mat. 26 57. Godly ſorrow is of great uſe for laying aſide of ſinne, as ſalt potions kill Worms: When Children are troubled with Worms, we give them ſalt potions: ſo theſe bitter penitential tears are the means God hath appointed to mortifie ſin; that's the reaſon the Apoſtle ſaith, 2 *Cor.* 7. 10. *Godly ſorrow worketh repentance to ſalvation, not to be repented of*: 'Tis not onely a part of repentance, but worketh perſevering durable reſolutions, a walking cloſely with God; 'tis a means God hath bleſſed to this end and purpoſe.

5. Recover from thy falls, renew thy combate; as *Israel*, when they were overcome in battle, they would try it again and again, *Judg.* 20. 28. Take heed of ceasing for the present; for though thy enemy seems to prevail, though the flesh seems to prevail against the spirit in the battle; yet thou shalt have the best of it in the war; by the power of grace thou shalt have the victory.

Thus I have gone over the *privative* part of our duty, *Let us lay aside every weight, and the sin that doth so easily beset us*: I should have come to the *positive*, *Let us run with patience the race that is set before us*; there is the duty, *Let us run the race that is set before us*: and there is the manner of the duty, Let us run *with patience*. I should have shown you, that a *Christians life is like a Race* from Earth to Heaven, in a way of holiness, and exercise of Grace. This Race it continues as long as we continue in the world, from our Nativity, to our Death; after death the strife is ended. Now in this *race* we must *run*, and *so run that we may obtain the Crown*, 1 Cor. 9. 24. Running is a motion, and a speedy motion; there is no lying, sitting, or standing, but still there must be running: We must make a further *progress* in the way to Heaven, *forgetting those things which are behinde, and reaching forth unto those things which are before*, Phil. 3. 13.

The *Runner* was not to enquire how much of the way already was past, but to strain himself to overcome what was yet behinde: And so should we consider what sins are yet to be mortified, what duties yet untouched, almost untouched; what hard conflicts are yet to be undergone, and still to hold on our way without twining aside, or halting becaus

of difficulties, discouragements, stumbling-blocks. And there are *fellows* and *co-partners* with us, that run this Race, with whom we may strive in a holy emulation, who should go forwardest, who should be most forward in the course of pleasing God: O Christians! there are many contentions amongst us, but when shall we have this holy contention? *Heb.* 10. 24. In a *Race* there is the *Agonetheta*, the Judge of the sports: so here God observes all, no matter what the standers by say, the Judge of the sports must decide who must have the Crown, 1 *Cor.* 14. 3, 4. And then at the end of the Race there is the Crown, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of righteousness, &c.* In a race there are *spectators*: so there are here, God, Angels, and Men, 1 Cor. 4. 9. *We are a spectacle to the World, to Angels, and to men, &c.*

Thus for the similitude of our Race in our way to Heaven. Now wherein it differs.

This is a Race, not undertaken out of *wantonness*, but out of *necessity*: God hath called us to this course; and if we run not in this Race, we are undone for ever. And in other Races, but one had the Crown; here all are crowned, 2 *Tim.* 4 8. though they be not so eminent as the Apostle; here all are crown'd that run in the manner God hath requir'd: *Henceforth is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day, and not to me onely, but unto them that love his appearing.*

For the *manner* [*with patience*] *Let us run with Patience*, Patience is necessary.

1. Partly becauſe of the length of the Race, and the diſtance between us and the promiſed Reward: Our race cannot be ended but after ſome degrees of time; long waiting is troubleſome to the fleſh, and therefore we have need of patience.

2. Becauſe we meet with many impediments, troubles and temptations by the way; there are ſpiritual adverſaries with whom we muſt fight; for, we go on, we not onely run, but fight; therefore *run with patience, &c.*

5. Becauſe the *ſpectators* will be ready to diſcourage us: We are ſet forth not onely as a ſpectacle to God and Angels, but to the world, and they will be ready to deride, ſcorn and oppoſe us for our zeal to God, and our forwardneſs in the wayes of God, to diſcourage us by bitter mockings, *&c.* therefore *let us run with patience the race that is ſet before us.*

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SERMON

Preached By

Mr. *JOSEPH CARYL*,

August 17. 1662. at *Magnus*,

Upon *Revel.* 3. *Ver.* 4. the latter part of that Verse.

And they shall walk with me in white, for they are worthy.

IN the former part of this Verse you heard the commendation of those few names in *Sardis*: It was this, *They had not defiled their garments.* In this latter part you have their encouragement in their reward: *They shall walk with me in white.* In which encouragement, I told you we might consider two things, or take it into two parts.

First, *That they would walk with Christ.*

Secondly, *They should walk in white.*

I have spoken to the former of these, *They shall walk with Christ*, and that the Scripture holds forth under a two-fold notion:

First, as matter of duty, It is a duty to walk with Christ.

Secondly, it is a matter of promise: They that

keep their garments undefiled, and live in high favour with Christ, they shall walk with Christ: we favour those that walk with us.

Walking with Christ notes to us three things.

1. That we have peace with him.
2. That we have intimacy with him.
3. That his being so much above us, we should have this favour from him.

And hence I noted the great priviledge of the people of God, that they shall walk with Christ.

1. It notes the great satisfaction of the Saints to walk with Christ: they shall be filled with his company.

2. How safe it is, and what safety there is to walk with Christ: he hath a wing to spread over them.

3. What opportunities such have as walk with Christ.

4. What liberty such have as walk with Christ.

5. Such as walk with Christ, may be sure he will communicate his secrets to them, he will show them what they have to do.

2. We shewed you the great goodness of Jesus Christ, that he should take such creatures to walk with him, such defiled creatures.

3. Then let us take heed of keeping our garments undefiled, lest Jesus Christ cast us out of his company, and we can no longer walk with Christ any more. Oh take heed of walking blameless in the wayes of Christ.

These things were spoken from the first Point. Now I come to the walking with Christ *in white*.

In opening the Text, I told you *white* might be considered two wayes:

1. As it respects our state, and so that by way of Justi-

Justification, and thus they shall walk with Christ; but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Christ *in white*, it is matter of honour, *white garments* are matter of honour. Princes, great Kings walk *in white garments*, so the Saints of God shall walk *in white*. Christ will honour them, and give them honour among them, because they have kept their garments undefiled. They shall walk *in white* like great Princes, and honoured Persons. *A good name is better then precious ointment*: they that are good indeed, they shall have a good name, they shall walk *in white*. To keep the conscience clean, is to keep the credit clean, and they who are careful not to blot their conversations, Christ will take care of their reputations, that they be not blotted, that they walk with me in honour.

'Twas worthily spoken in the 11. of the *Hebrews*, *they kept their garments undefiled*, and it was by the power of faith, and they obtained a good report by faith, keeping themselves from the pollutions of the world, they kept themselves a good report. This honour and good report which we get by keeping our garments undefiled, is sure: *Abraham* had an honourable title, *Abraham, My Friend, and a man after my own heart*, Isa. 45. v. 4. *Since thou wast precious in my sight, thou wast honourable*; and not onely so, that the people of God are honourable in his eyes, but they also sometimes walk *in white*, in the eyes of the men of the world: he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to speak well of them, though indeed the

honour which they, who keep their garments undefiled, have in this world, it is moſt uſually from good men, from godly men, and indeed honour of them is moſt honourable.

It is not much to us what others ſay or think of us, what the wicked world judge of us, yet I ſay, God can, and doth ſometimes raiſe a teſtimony of honour for his people amongſt carnal men of the world. *Joſeph* would not defile his garments, he walked in *white* amongſt men; true, he was caſt into priſon, what of that? he was reſpected by the Keeper of the priſon, and afterward he walked in *white*.

In the whole Egyptian Court, *Daniel* was one that walked *in white*, with common men of the world; firſt with the Prince of the *Eunuchs*, he had tender favour with him, he told him he would not diſobey God to pleaſe men; yet he did not rail againſt him, and call him a ſtubborn fellow, becauſe he would not bow to *Baal*; and afterwards *Daniel* was as great a man as any in all that Province, he walked *in white*. God hath created Teſtimonies of honour for his people from ſome men of the world, yea they many times put *white garments* upon them: ſo it was with Chriſt in the 27th. of *Matthew*, and the 4. verſe, common men put a good report upon Chriſt, a *white garment*. *Truly, ſaith the Centurion, this was the Son of God. Truly this was a righteous man*, ſaith he, when he ſaw how he carried himſelf at his death, he gave him a good report: thus it doth come to paſs, God doth ſometimes keep up their honour in the world, who will not defile their garments, nor touch the Sacrifice of *Baal*; and it follows ſo with them that the Lord ſhall clear up their credit, and repu-

reputation, and they shall walk *in white*, *in honour*, before the men of the world: *Revel.* 6. 11. where the Souls under the Altar are spoken of, who were miserably used in this world, *white Robes* were given them, to every one of them, that is, their evidences were cleared.

This may teach us the readiest way to the *white Robe*, to the *Robe of Honour*, it is to keep us from being defiled with sinful practices: certainly they who please God, he can make the world to honour them, if God approves us, he can make the world approve us too, yet we must not think to have all men speak well of us: yet this we may say, if we keep our garments undefiled, we shall walk in *white* in the eyes of men, if God see our garments in the dirt, and spotted with the filth of the world, it will spoil the honour we should have in the world: as it was said of *Arius*, when his garments were defiled, they called him *Satanarius*, that is to say, devellish: thus it may be, for the Lord hath a time to take our good name from us, to cause our light of honour to be taken from us.

And as he hath caused us to walk in the *white* of honour in the world, so he doth sometimes cause us to walk in reproach with the world: they who defile their garments, lose their honour with men, and they lose their joy they should have hereafter, *Mal.* 2. 9. *You have departed from my law, therefore will I make you contemptible in the eyes of all men.* It is a design of the spirit of wickedness to draw men to sin, that they may upbraid them, that I conceive is the sense of the Apostle, *Gal.* 6. 13. *For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they might glory in*

your

your flesh, saith he: Oh there are some of this wicked spirit, that would draw men to such and such wickedness, not that they joy in their returning; but that they might glory in their flesh, whenas they who stand fast, do even force a good testimony from their enemies: So it was the unhappy chance of *Cranmer*, the Pope did perswade him to subscribe, and did he get any honour by it? No truly, they did upbraid him, and reproach him, and so he had dyed in a raving condition, had not the Lord been merciful to him. I remember a speech of St. *Austin*, about drinking of Healths: Oh, say they, 'tis upon the King Birth-day, and we cannot avoid it; if they deny it, say they, we shall be reproached and scorned of all men. He gives them many answers to it; but one as I remember was this, *God will so work, that if you will not comply with them, they in their hearts will honour you; and whereas if you did comply with them, they would dishonour you, and say you are base spirited.* That is one thing of this point, that keeping close to Jesus Christ will get you this reward; you shall walk with him in the *white* of honour: they shall walk in the *white* of honour with his people, and it may be with the world too.

2. *They shall walk in white*, in the *white* of peace, and joy, and inward comfort.

I shewed you in the opening of the Text, how the Scripture calls that walking *in white*, then the point is this: What ever becomes of the other white of honour in the world, they shall be sure of this, that abundance of peace, and joy, and comfort shall possess their souls that keep their garments white; they shall walk in the inward white of

of joy and peace with Jesus Christ, and this is a blessed reward.

Indeed now this joy, this white of joy, arises in the soul three wayes.

1. From the testimony of their own consciences, Oh they who have a good testimony from their own consciences walk in white, 2 *Cor.* 1. 12 *We have this for our rejoycing, the testimony of our consciences, that in all simplicity and godly sincerity, we have our conversation in heaven:* that is, walking in white: this our rejoycing, our conscience speaks well of us, and kindely to us, and who is able to express the sweetness of this thing? None can know what this is, but they that have it, as it is said of the *New Name written upon the white stone*, Rev. 2. 17. 'Tis a thing beyond expression what the joy and peace of a good conscience is! Now this I say, that our white garments, and our walking in white, ariseth from the testimony of our consciences.

2. As from the testimony of our Consciences, so from that testimony which is greater then our Consciences, the Spirit, the shedding abroad of Divine Love, thus it is with those that do not defile their Garments, but endure any thing rather then defile their garments, *Rom.* 5. 3, 4, 5.

And not onely so, but we glory in tribulations, knowing tribulations worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, (and whence was all this?) because of the Holy Ghost which was given to us, this causeth joy unspeakable, *The Spirit it self beareth witness with our spirits, that we are the children of God.* This witness doth cause wonderful joy, much more

more then the witnels of our own conſciences.

3. This joy doth ariſe from that well-grounded hope which that ſoul hath that keeps himſelf clean: hope of enjoying Heaven at laſt, hope of future glory is our preſent joy, *Rom.* 5. 2. *By whom alſo we have acceſs by faith into his grace, even we ſtand and rejoyce in hope of the glory of God.*

Now they who keep their garments *white*, have good ground of hope of the love of God; therefore this muſt needs cauſe them to walk comfortably, as they who have this hope purifie themſelves, ſo they who purifie themſelves have good ground of their hope, and therein great cauſe to rejoyce, 1 *Pet.* 1. 5, 6. *Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt times, wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs through many temptations.*

We walk in white, in hope we have of that Inheritance; now lay theſe three things together, If they who keep their garments undefiled, have the teſtimony of their own conſciences, and the teſtimony of the Spirit, ſhedding the Love of God in their hearts, and a well-grounded hope of future glory, how can it be but theſe muſt walk in white with Jeſus Chriſt? that is, in comfort and joy of the Spirit, and of their own ſpirits.

Thus *David* walked, he had abundance of joy upon his conſcience of his own integrity, and of keeping his heart and hands clean from thoſe iniquities his enemies charged him with, *Pſ.* 3. *The Lord ſhall judge his people. Judge me, O Lord, according to my righteouſneſs, and according to mine integrity that is in me.* He appeals to the Lord, the Lord ſhall judge his people: judge me, O Lord, according to my righte-

righteousnes. Thus he appeals to God himself, he had so much confidence, and his heart gave him that he kept himself from those iniquities.

So *Job* walkt in white, though his friend blackt him exceedingly, yet he walkt in white in his conscience, *Job* 16. 19. *Behold my witness is in heaven, and my record is on high:* I have not onely a witness in my conscience, but my witness is above. He walkt in white, notwithstanding all his afflictions from God and his friends. *Hezekiah* walkt in this white when death lookt him in the face: *Lord, thou knowest I have walkt upright with thee.*

I need not stay in the proof of the thing, let me make some Use and Improvement of it.

Use. Is this blessed reward to those who keep their garments white, to walk in the white of peace and joy: then here we see the happiness of all those who are true to Christ and his wayes: *Psal.* 119. 1. *Blessed are the undefiled in the way, who walk in the Law of the Lord.* 'Tis just in the language of the Text; they indeed shall walk in white, it is a great part of our blessedness to have peace of conscience, and inward joy. Oh how much better is it, then the peace and joy of this world, and the comforts of this world? *Prov.* 15. 13. *A merry heart*, or another Translation saith, *A good Conscience*, and indeed a merry heart, and a good Conscience do but one explain the other; *a merry heart*, or, *a good conscience, is a continual feast:* Here is no surfeiting in this feast, but a continual musick, continual joy and comfort; oh how blessed are they who are undefiled in the way.

That which Christ said of the Lilly, *Solomon in all his glory was not arayed like one of these*, so may I

say

say of the Lilly-white soul that keeps himself white in the world, who keeps himself white in matter of practice, and worship, *Solomon in all his glory was not arayed like one of these.* Lilly-white ones! Oh the rivers of Consolations that flowes to them, that keep themselves out of the puddles of this world! If you keep your selves from the puddles of the world, from the dung of the world, ye shall have rivers of joy flowing into your souls. I may say to all such, as *Solomon* saith, *Eccles.* 11. 9. *Go thy way*: it is a familiar speaking to them; Go thy way blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be alwayes white; though the world clothe thee in mourning, and cause thee to prophesie in sackcloth with the Witnesses, yet be of good comfort. O Lilly-white soul, for God now accepteth thy works; now drink thy wine with a merry heart, thy labour, thy ambitious labour is that, whether present or absent, thou mayest be accepted of him, thou hast the fruits of thy labour, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness of those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilful stubbornness.

What is the reason? the reason is, because they understand in some measure, and have had experience in some measure, what it is to walk in some measure with Christ in white, and it hath left such a relish upon their souls, that they would not lose it for

for all the dainty Morſels of this world; they had rather indeed walk with Chriſt in white, then walk with the world in ſcarlet; therefore they muſt ſtand upon their terms, *Prov.* 10. 32, *The lips of the righteous know what is acceptable*: The lips are inſtruments of Speech, not faculties of Knowledge. Ay, but there is a great deal of commerce and converſe between the Speech and the underſtanding; and a righteous man will ſpeak nothing with his lips, but what he underſtands, therefore he is ſaid to underſtand. The lips of the righteous know what is acceptable: To whom? *The lips of the righteous know what is acceptable to God* for they are acquainted with his Rule, and God hath ſhewed them his Covenant, he hath ſhewed them the pattern of his Houſe, and the way of his Worſhip: now becauſe they are pretty well skilled, and know what is acceptable to God, therefore they will run any hazard, undergo any affliction, rather then do any thing that will not pleaſe God, or be hurtful to their own conſciences; they are afraid of loſing their peace, and comfort, and joy with God, therefore they will not let go the wayes of God, as *Job* ſaith, *Job* 27. 6. *I hold faſt my integrity, and my heart ſhall not reproach me ſo long as I live*: as if he had ſaid, You my friend have reproached me, but I am reſolved my heart ſhall not reproach me ſo long as I live.

The Heart or Conſcience is a buſie faculty, and hath many offices, it records what we do and comes as a witneſs: the conſcience is judge of what we do, and accordingly reproves what we do amiſs; therefore ſaith *Job*, *Ile take care of this*: I am more afraid of the report of conſcience, then of any man what-

whatsoever, therefore I will not do any thing that may cause my conscience to reproach me as long as I live. This is upon the heart of Gods people, they are resolved, let men reproach and rail against them as much as they will, their hearts shall not reproach them.

3. In the third place, let it be a word of Caution and Admonition to all at this day, to take heed of defiling their garments: If you defile your garments, Christ will pronounce another sentence, he will pronounce a sentence against you, he hath threatnings for those who defile their garments: In the place of rewards, for those who keep them clean, they who defile their garments, shall walk in garments of black, in the black of dishonour; as *Job* saith, *I walk all day mourning without the Sun*: the Sun of Righteousnes shall not shine upon them; Oh what bitter and sowre things have many tasted for defiling their garments, when for favour of men, or to please men, they have stained their own garments! What sad bitter things hath been upon them, how hath conscience risen up against them! Oh take heed of the After-claps of conscience, I may say, take heed of the Thunder-claps of conscience, for they will come upon you one time or other, if you defile your garments: As they who to please men defile their garments, often fall into their displeasure, whose favour they sought: so oftentimes such fall into displeasure with themselves, or to be sure they shall at last: there is many a one lives under the displeasure of his own conscience, many a one that his conscience will not give him a good word, or good look, whence hath it been? they have defiled their garments. They who venture to do

things

things displeasing to God, shall not long be pleasing to themselves.

The story speaks of *Francis Spira*, that to please men to save an estate, he defiled his garments, and he presently fell into rebuke of himself, and lived under the rebuke of his Conscience a long time.

Job 8. 15. speaking of the Hypocrite, *his hope shall be cut off*, the word signifies to loath, so some translate, *his hope shall be a loathing to him, he shall loath his hope.* There is a two-fold loathing: First, a loathing to repentance, that is, a gracious loathing, a loathing our selves for our sins against God. And there is a loathing of despair, and that is the loathing there meant: the Hypocrite shall loath his own hope, that is, he shall loath it despairingly. 'Tis an affliction to be loathed by men, but 'tis a dreadful judgement, to be loathed of our selves despairingly; this is the suburbs of hell, for this will be the portion of the damned for ever, for their vanity, for their madness, 'tis next to the Regions of Hell, for their worm dyeth not; and that is the worm of Conscience: Oh therefore take heed, Conscience may be silent, yea it may flatter for a time, but when Conscience is provok'd, it will speak, yea thunder.

There is no such thundering Preacher in the world as conscience is; The Thundering of Mount *Sinai*, is not like the thundering of our Conscience.

Fourthly and lastly, let it be for Exhortation, and incouragement, for Christ here makes it an incouragement, so let this be an incouragement to keep our garments undefiled, the remembrance that we shall walk with him in white, in the white of peace, and joy in this world: who would not walk in this white? who would not be among those who keep

ther garments white in the midst of a defiled, and defiling world?

Let me give you but a three-fold Consideration, to stir you up to an exceeding Exactness and Carefulness not to defile your garments, seeing there is such a reward promised, such a Habit of White promised, as this White, wherein we shall walk with Jesus Christ. It is an Angelical Happiness, so much Heaven is come down upon ye, while you have this White. 'Tis Heaven before Heaven, *Matth.* 28.3. the Angel that came down to the Sepulchre of Christ, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they alwayes appeared to them in white; as one upon the Rack thought he felt an Angel supplying him, while his enemies tormented him.

Christ calls the Pharisees *whited Sepulchres*; they are whited, but whited Sepulchres, that is a woful condition to be whited like a Sepulchre. Thus it is with those who defile themselves, they are whited walls, and whited Sepulchres. They that keep themselves white, shall walk in white, shall have Angelical Glory.

Secondly, consider this white, or walking in white, is such as conquers all the blackness of this world: 'tis not possible for the world to alter the colour of this white, how much dirt soever they put upon it: this white will be white still, they cannot turn it to be black; they cannot take away this peace, this joy from us: they cannot strip us of this habit, they may pull off your fine garments, but you cannot be stript of this white. *Your joy shall no man take from you*, 2 Cor. 6. 20. *As sorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having*

nothing

nothing, yet freely poſſeſſing all things. The world may put us into a ſad eſtate as to the world, yet we are not out of our white garments, alwayes rejoycing, *Hab.* 3. 13. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, and the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, this cannot take away the white garments, no, ſaith the Prophet, *yet I will rejoyce in the Lord, and joy in the God of my ſalvation:* 'Tis a conquering joy, turns all ſorrow into joy, and blackneſs to white, therefore keep clean.

Thirdly, conſider this: this white of peace and joy, as 'tis a joy unconquerable, ſo 'tis that will be with us moſt when we moſt need it, when worldly joyes are fartheſt from us, then this joy will be near to us; that is a marvellous comfort, to have comfort in its ſeaſon. The Martyrs who have kept themſelves white, have had this white, and walkt in this white; but when they have moſt need of it, and come actually to ſuffering, then they have had moſt of it. This is a bleſſed thing! this the Martyrs of Jeſus Chriſt hath given witneſs of; although they have had peace and joy in their conſciences at other times, yet never ſo much as in the hour of temptation. When they have been caſt into the Coal-houſe, they have had white garments; when they have been caſt into priſons and dungeons, how have they rejoyced? 'Tis ſaid of *Paul* and *Silas*, they were men that kept their garments undefiled, and they had a great deal of peace and joy when they were put in the Stocks and Dungeons, then they ſung at midnight: what an enlargement of heart had they at that time?

So in the Stories of ancient and latter Times, how have they rejoyced, and gone triumphing to the Gibbet? for then Christ gives most of this white! it hath been the use of Persecutors to put filthy garments upon the Martyrs, drawing Pictures of Devils upon them; and as their malice hath risen to the height (that in time of Sufferings) to make them look like Devils, then the love of Christ hath risen to the height, and they have been full of peace and joy at that time; therefore to be encouraged to walk with Christ in this white. This white is an Angelical Habit, 'tis an unconquerable Habit, and 'tis that will be with us most when we have most need of it. I should have added a third, as walking with Christ is an honour, and 'tis walking in the white of peace and joy.

So thirdly, 'tis a truth of walking with Christ in the white of glory, as in the Transfiguration, which was a Type of Heaven, *his rayment was white, so as no Fuller on earth was able to whiten it*; and that is it which I might have spoken of to ye, that they who keep their garments undefiled here, shall be sure of that to walk with Christ in glory hereafter. If we should miss of the white of honour, and have not much of the white of joy, yet be sure we shall walk with Christ in the white of Glory.

I would onely say this to you, That as I have from this Text, and many more, laboured to bring poor Souls into a white state, to a state of Justification, to a state of Holiness; and as I have been pressing you to keep your garments white, that you may be in the habit of white, as your Reward; so it shall be the desire and prayers of my heart, that if I should have no more opportunities among you, that as you have been stirred up to get into this white of Grace, that you and I may meet in the white of Glory, where we shall never part.

Here are three white: The white of Honour is good, the white of Peace and Joy is very good, the white of Glory is best of all, that is the answer of all our Prayers, and that is the issue of all our Working, then she shall have as much as we can hold for ever.

Mr. Case's

Mr. Case's SERMON,

Rev. 2. 5.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.

CHrist here prescribes precious Physick for the healing of this languishing Church of *Ephesus*: 'tis compounded of a three-fold ingredient.

1. Self-Reflection, *Remember from*, &c.

2. Holy contrition and humiliation before the Lord, *Repent.*

3. Through Reformation, *Do thy first works.*

I left the last time upon the second of these, namely, *Repentance*; and that which I did upon this part of Christs advice was, not so much to open to you the nature of Repentance (which is not so proper for this place) as to give in a catalogue or list of such special sins, as Christ doth expect that all his people in these three Nations should lay to heart, and repent of before the Lord. I gave you in a list of eleven special sins that we should repent of, and humble our selves for before the Lord. As.

1. *Omission of duty*, Prayer, reading the Word, Meditation, &c: any thing will be for excuse to lay by duties, and we are secretly glad of an excuse.

2. *Remisness of duty*. In things of the world we are all in all, and all in every part; a man cannot thrust another thought into us; but in prayer, how many things we are doing?

3. *Hypocrisie*. How unlike are we at home to what abroad? and in company to what in secret?

4. *Pride*. In apparel, houses, parts, blood, birthright, yea of grace it self, of humility, Ministers, Ordinances, &c.

5. *Covetousness*. Never did Covetousness invade the professing party as now: The more goods men get, the less good they do.

6. *Sensuality*. Voluptuousness, Wantonness, Christians let themselves loose to the Creature: lay out their affections on things below, as if part in the Serpents curse as well as their own.

7. *Animosities*, and Divisions among Christians; many have been active to kindle, but few to quench Divisions.

8. *Uncharitable censuring one another*.

9. *Formality in duty*. Witness, 1. Unprepared coming. 2 Unsuitableness of spirit to: And 3. Want of reflection after duty, how we have sped, what we have got; Sabbath, Sacraments, comes and goes, Monday morning findes us the same as before.

10. *Misspent Sabbaths*. Some prophane, others idle away the Sabbath, &c.

11. *Neglect of our Bibles* in our families and closets. I pray God it forego not some great evil coming upon you, as before the massacre in *Germany* it was observed, &c. I proceed.

12. The

12. The want of *mutual forbearance* among Christians. Alas Christians know not how to bear one with another in the least kinde or measure. Oh the short-spiritedness among Christians, they cannot bear one anothers burthens, they cannot bear with one another. 'Tis very sad, that we that stand in need of so much forbearance, should express so little to our Brother: 'Tis an Argument *we know not of what spirit we are of*, (as Christ told his Disciples) Oh! how unlike to that God whom we profess to be our God? He is long-suffering, patient, full of goodness, gentleness, mercy, &c. we can bear nothing, we can suffer nothing one from another.

13. Our great *murmuring against Reformation and Reformers* (God hath heard the voice of our murmuring, *Exod.* 16.) As if there had been nothing that would have undone us but Reformation: and truly God seems to speak such a word as that was, *Numb.* 7. 5. in displeasure and anger, *I will make your murmurings to cease*: I will take away the cause of your murmuring: I would have reformed you, and you would not be reformed: As Christ to *Jerusalem*, *I would, but you would not*, *Mat.* 23. the time may come when we would, and God will not: when we shall cry, *Other Lords have had dominion over us*, &c. *Isa.* 26. 13. but thou Lord, set up thou thy government: rule thou over us; and God may say, *No*, 'tis too late, *I would have healed you, and you would not be healed.*

14. The great *neglect of the care of our Families.* Truly 'tis not the least sin that threatens the removal of our Candlestick. How generally have the duties of Religion been let fall in our Fami-

lies, reading the word, singing Psalms, *&c.* time was, when one could not have come through the streets in *London* on an evening in the *week-day*, but we might hear the praises of God, singing of Psalms; now 'tis a stranger in the City, even upon the *Lords own Day*. Oh! how have Governours of Families cast off the care of the souls that God hath committed to them? How careless are they of the souls of their *yoak-fellows* that lie in their bosoms, of their *children*, the fruit of their loins, *masters* of their *servants*, &c. And in the mean time are ready to stand up and justifie themselves with the boldness of *Cain*, to say to God, *Am I my brothers keeper?* Am I the keeper of my yoak-fellows, children, servants souls? Yes, thou art the keeper, &c. God hath put them into thy trust, and if they perish through thy fault, *they may dye in their sins*, but *their blood shall be required at thy hand*. God will say to thee as he did to *Cain*, *Thy Brothers blood cryeth in my ear.*

15. Our *indifferences as to matter of faith and doctrine*: That we have not been more zealous for the Truth of Christ, that great trust and *depositum* which hath been committed to us: We have accounted it no matter of what opinion or judgement men be in these latter times. 'Tis an universal saying, *No matter what judgement men be of, so they be Saints*: as if *truth in the judgement* did not go to the making up of a Saint; as well as *holiness* in the *Will* and *Affections*: As if Christ had not come into the world to *bear witness of the truth* which was his great design; as if it were no matter, if God have the heart, so the Devil be in the head: as if no matter that be full of darkness, so the heart be for God.

16. The *unsuitableness of our conversations to the Go-*

spel

ſpel of Chriſt: 'Tis the onely thing the Apoſtle puts the Philippians in minde of, and commits to their care; *Phil.* 1. 27. and truly in theſe unhappy dayes it hath been the onely thing men have neglected and deſpiſed: how little care that our converſations ſhould honour the Goſpel, *&c.*

17. *Our living by ſenſe, and not by faith.* Surely (my Brethren) among all the ſins in *England* that the people of God have cauſe to be humbled for, there is not any whereby we have more provoked God then by that ſin of our unbelief: murmuring, and infidelity, have been our two great ſinnes, for which, it is the wonder of Gods mercy that he hath not cauſed our carkaſſes to fall in the wilderneſs: he may take up that complaint of us that he did of *Iſrael*, *Num.* 14. 22. *Becauſe all thoſe men which have ſeen my glory and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice, ſurely they ſhall not ſee the land*, &c. And this is the lamentation we may take up, that truly to this very day we have not faith enough to carry us from one miracle to another, from one deliverance to another, from one ſalvation to another: let one deliverance paſs over our head, and no ſooner one wave riſes higher then another, but we are ready to cry out with *Peter*, *Lord ſave me, I periſh*: and well were it if our fears did iſſue into tears, and cryes after Chriſt: we rather are ready to cry out, as thoſe in *Ezek.* 37. 11. *Our bones are dryed, and our hope is loſt, we are cut off for our parts.* We are a people that never knew how to honour God in any diſtreſſe God hath brought us into; never learnt to glorifie God by believing: if we cannot ſee him, we

cannot

cannot believe him: surely that which God hath done for us in such a succession of miracles, it might well at least have been food for our faith, during our sojourning: In our Pilgrimage we might have learned by all that we have seen to believe God: we might have made experience to be the food of our faith: and upon all the Providences of Divine Power, Wisdome, and Goodness we might have discoursed our selves into belief, as *David*, 1 Sam. 17. 37. *The Lord that delivered me out of the paw of the Lion, and of the Bear, he will deliver me out of the hand of this Philistine.* So *Paul*, *He hath delivered, and doth deliver, we trust he will also deliver.*

Oh my Brethren! we dishonour God, and starve our faith, by forgetting our experience, while we proclaim by our own Unbelief, That we have a God that we dare not trust. If we perish we may thank our selves for it: surely if we miscarry, that account may be given for it that we finde, *Matth.* 13. 58. *because of our unbelief*, There is a Rest of God before us: if we do not enter in, it is because of our unbelief.

18. *Want of sympathy with the bleeding, gasping, groaning, dying Churches of Jesus Christ.* They have been in great afflictions round about, have call'd unto us, Pity me! Oh pity me my friends! for the hand of God is gone out against me. We cannot look any way but we see cause of bitter mourning, but we have not laid the blood of *Germany*, *Lituania*, *Piedmont*, *&c.* to heart; therefore God may justly lay it to our charge. Want of fellow-feeling with our Brethren in their afflictions, it is a kinde of Persecution, a kinde of being accessary to their Sufferings. That we

have

have not mourned, wept, bled with them; that we have not lyen in the duſt, ſmote on our thighs, &c. God may juſtly ſay to us, as *Am.*6.6,7. *They ſhall go captive with the firſt that go captive, becauſe they are not grieved for the afflictions of Joſeph.* The word in the *Hebrew* ſignifies, none of them have been *ſick* for the affliction of *Joſeph*: Oh my Brethren! when did we go to bed *ſick* for the afflictions of Gods people abroad? when did their miſeries coſt us an hours ſleep? or a meals meat? when did we lye in the duſt, and cry out, Ah Lord! their glory? Becauſe we have not ſhed *tears* for their *blood*, God may juſtly ſay, The next turn of *Perſecution* ſhall be yours, becauſe you have not been afflicted in the afflictions of my people, &c.

19. *Our grievous unſenſibleneſs of Gods Diſhonour.* Religion never ſuffered the like as it hath done theſe later dayes by the *Pride* and *Hypocriſie* of ſome *Pretenders* to it, Gods name hath been thereby blaſphemed by an evil and hypocritical generation; the people of God have lyen under the greateſt reproaches and contempt that ever any did under the Heavens; and yet all this while we have not been concerned in it: carried our ſelves as if unconcern'd in the reproaches of Religion; Blaſphemies reflected upon the name of God Who, in theſe times of blaſphemy, have gone in ſecret? lyen in the duſt? and cryed with holy *Joſhua What wilt thou do unto thy great name*, Joſ. 7. 9. We have not laboured to preſerve in our own Souls, or ſtir up in our Brethren a holy ſenſe of Gods name, as thoſe Primitive Saints, *Mal.* 3. 16. Where are they that have been affected with, and afflicted for the ſufferings of the name of God? O conſider how little is God and Religion beholden to us for our tears, ſighs or groans? What is become of that

Childe-

Childe-like spirit, that was wont to possess the spirits of Gods people? Tis perished; and with it, without special timely Repentance, we shall perish also.

20. *That Epidemical sin of self-seeking, and self-pleasing.* Oh my Brethren, we may revive that complaint of the Apostle, *All seek their own, not the things which are Jesus Christs*, *Phil.* 2. 21. This, this hath been the *source* of all our miseries. While some had *power* in their hands to have done *great things for God*, what did they do, but neglect the interest and trust in their hands, and fell a feathering their own nests, and building to themselves Houses and Names, that they thought would continue for ever, and to divide the spoil among themselves, as if their own game they hunted: & others in inferiour stations began to divide, and every one began to snatch, as if the dust of the earth would not serve every one for a handful; and in the mean time a sea of Errour, like an inundation, hath been ready to overturn us. Yea all men seeking to be pleased, not to please; whereas our duty is, to study to please, not to be pleased, *&c.*

You see in all this I have not mention'd one of those gross prophanenesses that stare heaven in the face, as *Drunkennesse*, filthy and abominable *Whoredom*, *Fornication*, poured out in every place, horrible *Blasphemy*, contempt of *God* and *Religion*, prophanation of *Gods Sabboth*, &c. because I speak now to those that are *Professours*. I have given in a Catalogue of the sins of those that profess the name of Christ, that relate to Christ by a special Engagement and Relation; these have been the sins of Gods family. And if we would have God repent of the evil of *punishment*, we had need to make haste to repent of the evil of *sin*: We have been a long time in sinning, we had need

need be a long time in repenting. I tell you Christians, we have been these late twenty years doing nothing else but sinning against God; and should God let us live twenty years more, it would be too little to weep for the provocations thereof. Learn to lay these and other sins to heart, that God may never lay them to your charge.

The third advice Christ gives here for the prevention of the removal of her Candlestick: is Reformation, [*do the first works,*] Reformation, indeed is a fruit & evidence of sound repentance: repentance is nothing else but the breaking of the heart *for* and *from* sin.

I have spoken of it meerly as it is the contrition of the Soul for sin; I come to speak a word of the other part, as it consists in *turning to God*, and *doing our first works.*

This is the method God prescribes his people, *Lam.* 3.39 *Wherefore doth a living man complain, &c.* under Gods afflicting hand, instead of *reforming?* Men are prone to fall a complaining, not onely *naturally*, as Irrational creatures may under some pinching extremity; but *sinfully*, i. e. when their *natural grief* is let out in a distempered and inordinate manner; when *natural groans* are accompanied with *unscriptural affections*, which vents it self.

1. Sometimes upon the *affliction*, as if but one intollerable burden in the world, and God must needs lay that upon them, *Lam.* 1.12. & 3.1. & 7.10.

2. Sometimes of *instruments*; thus *Esau* complains of his brother; is he not rightly called *Jacob*, a *Supplanter?* of his father, *hast thou but one blessing, &c. Gen.* 27. 3, 4. of any thing rather than of himself; he doth not say, *Am I not rightly called Esau? What a wretch am I that have despised and sold my blessing?*

Mostly

Mostly we complain of that which deserves no blame the *guilty* of the *Innocent*, 1 *Kings* 18.7 *Isa* 10. 5 *Jer.* 8. or we pore too much upon *second causes*, o complain of instruments, not of our selves; or of wic ked men, not of wickedness: of their Cruelty, mor than of their Blasphemy: of their injuries against us more than as Gods enemies: or more of revenge in our Complaints, than murmuring: our complaint concerning their afflicting us, not accompanied with our prayers for their Conversion, *&c.*

3. Sometimes of *God himself*, not as one of his Children, who complains.

1. *To* God, not *of* God: thus Christ, *My God, my God*, &c.

2. With a holy Confidence, *my God, my God*, two words of *faith* for one word of *fear*, &c.

3. In his complaints, is very tender of Gods glory, afraid to think or speak a hard or uncomely thought or word of God.

4 Carefully distinguishes between what God doth, and what man doth; observes and separates the *unrighteousness* of men from the *righteousness* of God.

5. With humble inquiry what *cause* may be of his dispensation, *Job.* 10. 2, and 34. 31.

6. With a disposition to bring up his will to God, not that God should bring down his will to him; if it be possible let this *Cup pass*; however glorifie thy *name*, provide for thy *own glory*, & do with *me* as *thou pleasest*. But as a *sinful Creature*, sometimes ready to call *Providence in question*, Ez. 8.12. or to break forth and charge God foolishly, either of too much *severity*, *Ex.* 18.2, 25. or of too long *delay*, *Is.* 49. 14. or their mournings are turned into murmurings, *Numb.* 14. 27. or their *complaints* are mixed with *unbelief*,

Psal.

Pſ. 78.19. or of their puniſhment, not of their ſin; and nothing will ſatisfie them but *deliverance*.

Now this is not the way; for this way of complaining is.

1. *Fruitleſs*; a houſe on fire is not quenched with *tears*: Murmuring will not ſcatter the Clouds.

2. *Cauſleſs*; thou haſt thy life for a *prey*, *Jer.* 4, 5, 6. What a *living man* and *complain*, and that when 'tis for the puniſhment of his *ſins*? this kinde of *complaining* is *cauſeleſs*; if you compare *ſinne* and *puniſhment* together, there's no proportion; for *ſin* is a tranſgreſſion againſt an infinite God; *puniſhment* but an affliction upon the finite Creature: *Sin* is an evil againſt God, *puniſhment* an evil againſt the Creature: Or, if you conſider *what ſin is* in its *nature*, 'tis a *contrariety* to Gods *nature*, (God is holy; Sin impurity) A contradiction to Gods will; (God ſaith, *Do this*, the Sinner ſaith, *I will not*: God ſaith, *Do not this abominable thing which I hate*; the Sinner ſaith, *I will*:) 'Tis the tranſgreſſion of Gods pure and holy Law; nay, 'tis a practical blaſpheming againſt all the *names of God*; the *rape* of Gods *mercy*, and the *dare* of Gods *juſtice*, the *challenge* of Cods *power*; Sin gives the *lye* to Gods *truth*, and the *fool* to Gods *wiſdom*. And what can ſin do more then to take away Gods *good name*? Gods *being*? and that Sin would do. Or 'tis *cauſeleſs* if you conſider againſt whom ſin is, *i. e. God himſelf*, who is a *jealous* God: now a ſinner takes another lover into his boſom before his eyes; yea, he is a *holy*, *righteous*, *omnipotent*, *almighty*, *living God*: Thoughts of this may well keep us from complaining. Indeed, whatever our affliction be, we have as much cauſe to give thanks, as to mourn; whether you conſider, whatever

ever the punishment be, it might be worse; or do but look well into it, you will see more Mercy then Affliction, *Psal.* 119. 75.

3. *Sinful.* There is in it, 1. *unthankfulness*; while we complain of one affliction, we overlook a thousand mercies; whereas true grace is ingenious, and can see a little kindness mingled with a great deal of severity. The Church of God in captivity comparing her *afflictions* with her *mercies*, breaks forth, *It is of the Lords mercy that we are not consumed* Lam. 3. 22. blessed be God, 'tis not yet *so bad*, but it might be *worse*. 2 *Cor.* 4 8. *We are troubled on every side, yet not distressed*: though laid wait for, beset on every side, put to strive and struggle, yet we escape; God gives an issue in the temptation: *we are perplexed, but not in despair*; we are not so helpless that we know not how to turn us; we have a God to go to, as bad as things are; the Lords name is a strong tower: *persecuted but not forsaken*; we are shaken out, but not to shivers; persecuted, but not conquered; our God hath not quite forsaken us: *Cast down, but not destroyed*, Ps. 118. 13. we are cast *down*, but not cast *off*. So *Luther*, *They may thrust me back, but they cannot thrust me down; they may crush me, but they cannot kill me*: or, *they may kill me, but they cannot hurt me*; *they may shew their teeth*, *but they cannot devour*. Is it a fever? it might have been eternal *flames*; Is it scarcity? there might be universal *famine*; Is it the danger of losing the *Gospel*? 'tis the mercy of God it is not done already: Are we in Captivity? we might have been in Hell; are we in Prison it might have been *Tophet*: *The Lord hath chastened me sore, but he hath not given me over unto death*, Psal. 118 18. Though men have lost their Bowels, Gods *compassions* fail not; God's as faithful as ever;

ever; he hath taken away some of our mercies, but he hath not taken away all; he hath left us more than he hath taken: They are new, they are renewed every morning; when old mercies are spent, God sends us new, he is *the Father of mercies*, begets new mercies every moment. Who can number or measure his mercies of one day? whatever our fears are, Oh blessed be God, he loads us with mercies.

Now the *Complainer* overlooks all these; there's much unthankfulness in it, and thats a kind of Atheisme. *She knew not that I gave her corn and wine*, &c. *Hos.* 2.8.

2. *Pride*; onely by *pride* comes *contention*; men never quarrel with God about their condition, but 'tis long of the *pride* of their heart; proud man would fain sin, and not hear from God; would take liberty to sin, but would not have God take liberty to punish, *Isay* 8.3. God must take notice of our dutys, not of our sins. God shall hear of it, if he take not notice of our *prayers*; but it shall be by complaining if he take notice of our *sins*. A proud man whatever he *hath*, it's no more than his *due*; and whatever he *wants*, God's his debter, *Hosea* 6. 14.

The want of a Complement undoeth them in the midst of honor: if we want but one thing our hearts would have, surely nature is proud and ready to pick quarrels with God on the least occasion; nay if he will not give that mercy we would take all, &c.

3. *Rebellion*; God strikes him for sin, he strikes against God; *Ier.* 31. 18. God draws one way, and he another, &c.

4. *Unbelief*. He that complains of his punishment, never believed sin to be so great an evil, or God to

be such a One as revealed in the word.

5. Interpretative *Blasphemy*.

1. While we dispute our afflictions, and wrangle with the present dispensation, what is it but to make our selves wiser than God? *We* seem to tell God how it might have been better, and so we do as it were give God counsel: When he cals for obedience, is not that Blasphemy to set up our wisdom against Gods?

2. While we complain of punishment we take sins part against God; we do as it were justifie sin, and judge God: God is unrighteous to punish such a sin as this with such grievous afflictions.

3. By complaining we do as it were summon God to our Bar, to come and give an account of his action at our Tribunal, What poor miserable Creatures are we, that in our afflictions are so far from helping our selves, that we commonly add to our own misery?

No affliction is intollerable till sin come in it.

The yoke God hath made easie, we make intolerable, and make God to be our enemy, while he by Affliction would become our friend.

Now this being found not to be the way; that which God counsels and advises, is,

1. *Self-examination*; (*Let us search and try our ways*) Sin and Hypocrisie lies close and deep; therefore we must take pains, dig to the bottom, set up a Tribunal in our own conscience, summon, try, judge our selves over and over, in Gods presence: He stands at our closet doors, to hear what we will say *Ier.* 8. 6. before execution; what indictment we will bring in against our selves.

We

We can tell what such a Drunkard, such an unclean person, &c. hath done; but no man saith, what have I done? my pride, my unthankfulness, my unfruitfulness, &c.

2. Reformation. [*and turn again to the Lord.*] Sin is *aversio a Deo & conversio ad creaturam*, Reformation is a turning again from the creature to God.

3. Frequent and fervent prayer: [*Let us lift up*] There's the frequency, lets do nothing else but pray; lets be continually lifting up our prayers: make your houses houses of prayer: Thus *David*, *thou foughtest against me without a cause* (Did he take counsel against Princes to be disloyal? To take up arms? No.) *But I gave my selfe unto prayer*, *Psal.* 109.4. Therefore if you prayed before, now do nothing else: it notes habitual and constant prayer. [Our hearts with our hands] to crave, and as it were to pull down mercy, as if we would wrestle with God, and say nay, *I will not let thee go until thou bless me*, *Gen.* 32. 26. it notes our fervency: And for our encouragement, it is [Unto God in the Heavens.] which expresses his Soveraignty, Omniscience, Omnipotency, Everlastingness &c.

4. Judging our selves, or confession of sin [*We have transgressed.*]

5. Aggravating our sins (*and have rebelled*) *i.e.* we have turned sin into rebellion: rebellion hath been the aggravation of our sins: we have sinned against the cleerest light, dearest love, &c. *Ne.* 9. *Ez.* 9. *Dan.* 6.

6. Justifying God (*thou hast not pardoned.*) A word not of murmuring, complaining, or accusing God of hard dealing: but by way of justifying God: we have transgressed, therefore thou hast not pardoned

Why should'st thou repent of the evil of punishment when we have not repented of the evil of sin? Thou hast punished us less then our iniquities deserve.

So in the Text [*Do the first works*] Sin is a departure from God: Repentance a comming back again to God. Turn thou to him from whom the Children of Israel have deeply revolted. The soul hath many turnings and windings: but there's the best motion of all when the Soul (with the Dove) returns to God, from whom it came.

Apostacy is the loss of our *first love*: *Repentance* is the Recovery of it, and *Reformation* is the *doing* of our *first works*. I have not time to enlarge as I desire: I shall only offer a few things, that might help to quicken you to this great duty.

My brethren, we have no great cause to boast of *Englands first love*: Never so good as it should be: yet many can remember when *England* hath been much better then tis.

Time was, when Doctrines have been more sound: *Discipline* more exercised for the suppressing of sin and profaneſs: *Ordinances* kept more pure from sinful mixtures: when *London* kept *Sabbaths* better then now: loved their *Godly Ministers* more then now: honored them that were set over her, for their works sake: would have thought nothing too good for a faithful Minister: when Christians loved one another with a dear hearty fervent love: when there was less *complement*, but more real love and affection among Christians: when Christians improved their meetings, converse, Christian Conference, and other soul duties to better purpose then now: not to foolish disputations, or wanton sensual excess, but

to

to their mutual edification: when they improved their times for comparing their evidences, communicating their experiences, & building up one another in their most holy faith: when there was more Industry in Professors then now, to bring in *Converts*; when private Christians thought it their duty to be subservient to the work of their Ministers, to bring in others to Christ, especially their Family.

Time was when more care of young *Converts* then now: when none could have looked out after Religion, but some or other ready to lend them their hand, and shew them the way, explaining it clearly to them: but now young converts may be snapt into separations and error, and none looks after them.

Time was when more care of the truly godly poor; when error was more odious: when Popery was more hated then now: when the name of a toleration would have made Christians to have trembled; when Christians were better acquainted with their Bibles: when more time spent in secret prayer: when more tender of one anothers Names and Honours, would heal one anothers Reputations, and would spread the lap of Charity over those misreports and scandals that might be cast upon them: when Christians rejoyced more in one anothers good, & mourned in one anothers sufferings: when Christians did more earnestly contend for the faith once delivered to the Saints, &c.

Oh do you not only *your first works*, but our *forefathers first works*: Be as zealous for God and his truths, as tender, mutually careful of one another as they.

Our fears be very great, and truly our provoca-

tions be greater: our dangers are great, but our sins greater yet here is a word, here is matter of encouragement, that yet there is *Balm* in *Gilead*, Physick of Christs own composition, for the reviving and healing of a back-sliding people. Christians, Christ Jesus is become your Physitian, he hath prescribed you a potion made up of these three ingredients, *Self Deflection, Holy Contrition, Thorow Reformation.* Christians, now take this Receipt, Christ advises you if you will not, there is no way but one, *Or else I will come unto thee quickly, and will remove thy Candlestick.*

There is yet a means or two I find in Scripture for the preventing of threatned ruin that hath been very near, that God hath prescribed for a people or person in great danger, when ready to be cut off & destroyed.

Now that which *I* would commend to you in reference to what you would beg of God for *England*, is,

First, In your addressing your self to God for that mercy your souls are set upon, and you wrestle with God for, that you would make some special Vow to God. I find the Saints have done so; when reduced to great Straits, not knowing what to do: Thus *Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace; then shall the Lord be my God. And this Stone which I here set for a pillar, shall be Gods house.* Gen. 28. 20, 21, 22. The special thing *Jacob.* vows, is, that he would continue in the pure worship of his fore fathers, that he would still honor God as his,

God,

God, in that way he would be worshipped; the special thing is, that he would build a house for the worship of God; here he would erect a place of publick worship. And thus *Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their Citys. Num.* 21. 2. They vowed a vow they would not spare any of the enemies of God, if he would deliver them into their hands. Thus *Jephthah, Hannah, David*, &c. *Judg.* 11, 31. 1 *Sam.* 1.11. *Psal.* 132. 1, 2. Certainly in times of great distress 'tis not improper or uncomely, but that which God may expect and take well, that you make some special vow, if God would prevent your fears, if God would continue forfeited mercies, dearer to you then your lives, you would set apart some special thing for God, something for the propagation of the Gospel abroad, for the maintenance of a godly Ministry at home, for setting up the preaching of the Gospel in the dark corners of the Kingdom, &c. This must have some cautions with it: as,

1. We must be sure our vow be of what is in our own power, we must not make vows of that which is none of our own. *I hate robbery for burnt offerings.* We must not make a vow to God of that which hath been unjustly or unrighteously taken away, or withheld from any. 'Tis *Sacriledge* instead of a *sacrifice.*

2. It must be of things warrantable and justifiable by the Word.

3. It must be of such things that we are not bound to do, before vows, by the standing Obligation of Religion, and of our profession: but of something

that is in our own choice, that we will voluntarily make a free-will offering of it to God.

4. We must take heed that we do not entertain a superstitious thought of our own vows, as if we had merited a mercy at Gods hands by our vows: God looks for som special vow at our hands, that we may shew how much we prize and value the mercy we would have, that we would be content to part with any thing, though to the halfe of our Estate for it.

2. Another thing I find, is, that in the mean time we should do something by way of extraordinary bounty and charity to the relief of Gods indigent Servants. Thus the Prophet *Daniel*: Wherefore *O King, let my counsel be acceptable to thee; break off thy Sins by Righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthing of thy tranquillity*, Dan. 4. 27.

The Prophet advises him to break off his sins by Righteousness, there's Reformation: and besides Reformation, that he would do something in an extraordinary way to the relief of the poor. *Mercy to the poor*, what's that?

Interpreters conceive, by the *poor*, here he understands *Gods poor*, i.e. the poor Jews that were now in the *Babylonian captivity*: he advises he would do something by way of sympathy to the Jews, to ease their yoaks and oppressions: break off thy iniquitys by pitying and shewing mercy to thy poor captives under thy power now at this time: take off their yoak ease their burdens, and restore them to their liberties again. Thus do you, and those that have been the instruments of your conversion, or edification, set apart something extraordinary for their relief & supply;

supply: The Prophet *Daniel* seems to advise this to the King as it were by way of satisfaction.

There be two things in Repentance: in wrongs we have done there must be Confession, and Satisfaction or Restoration: He seems to advise this to make up compleat Repentance: namely, to make Restoration and Retribution of what he had injuriously taken from the Jews. Oh then! let me say, without breach of Charity, that whatsoever, except it be in this case of extraordinary supplies for his poor, it will be found but making Restitution and Satisfaction. It may be upon a two-fold ground.

1. With some it may be truly Restitution and Restoration of what he hath *taken away* by *unjust means*; God knows how: that's between God and their own Souls, what unlawful means have been used to augment the heap, and swel their Estate.

If there be any that hears me this day, whose consciences shal tel them that they have increased their Estate by undue and unwarrantable means; Oh *Restore, Restore, break off your Iniquities by shewing mercy, &c.* by making Reparation as you can: it will be but like *Zacheus* giving half his goods to the poor, and restoring four-fould, &c. in a liberal Contribution to the poor.

2. It will be Restitution in another sence, in reference to an *unjust withholding*: some have got injuriously, and I am afraid too too many have kept injuriously: Have we not *rob'd* the *poor* by an unjust denying of what God hath commanded us to distribute to their necessities? *there is that withholdeth more than is meet*, &c. *Prov* 3.17. & 11. 24. It may be God hath given you so much: there's *Gods* share, there's the

the Mininisters portion, &c. Now all that you have withheld beyond the *Rule of Scripture*, is all *stoln goods*, and is like a Wheat-sheaf on fire, will burn down the whole barn of corn.

That which I would exhort you to, is, every one to set apart some considerable part of your estate, and account it as a hallowed thing, dedicated to God, as a thing which to touch were Sacriledge; that you may be ready on all occasions, in all regular and due ways, to bring out for the relief of the poor; you know objects abounding in every place, and you may expect warrantable means for dispencing of what God shall put into your hearts in this matter.

Mr. JEN.

Mr. *Jenkin's* forenoon Sermon.

August 17. 1662.

TEXT.

HEBR. 11. 38. The former part of the Verſe, *Of whom the World was not worthy.*

THE Apoſtle in this excellent Chapter (that by ſome is deſervedly called, a little Book of Martyrs) diſcovers the triumph of faith or victory againſt all difficulty we meet with:

Firſt, Faith it aſſents to Truths be they never ſo improbable.

Secondly, it puts men upon Duties, be they never ſo irrational, or againſt carnal intereſt.

Thirdly, it enables to ſufferings, be they never ſo afflictive. Theſe Worthies went through all by the victory that overcame the world, the bitterneſs as well as the ſweetneſs thereof.

In theſe verſes the Apoſtle doth two things: Firſt, he ſets down the greatneſs and ſmartneſs of their ſufferings, which are by ſome learned men reduced to three heads,

Firſt, thoſe ſufferings that were to tempt them, and drew them from God, by thoſe pains and tortures they were to undergo.

Secondly, Thoſe ſufferings they underwent in dying.

Thirdly, their ſufferings in regard of wandring and leaving their comforts, rather then they would looſe God.

There were all kind of perſecutions laid upon theſe Saints, through all which they waded, and never

never would be brought to forsake God and his truth, for any of them. 2. We have here the excellency of the sufferer, and that is in that expression, *These men*, or *these persons*, when they were under all these distresses from the world, yet they were such of whom the world was not worthy.

Brethren, the excellency of these Saints and servants of God is considerable two ways, that we may proceed distinctly and clearly.

First, in reference to the wicked; their excellency was so great that the wicked world was not worthy of them.

Secondly, their excellency is discovered from the estimate or judgement that the Apostle passes upon them, who tell us, that he accounted them to be such; though they were under such distresses and troubles, yet they were a people of whom the world was not worthy.

I shall fall upon the due estimation the blessed Apostle raises upon these persecuted Saints, who was enlightned by the Spirit of God, and so was able to pass a right sentence upon these persecuted Saints; from this I raise this ensuing Observation.

Observ. *That a godly man doth see a very great worth & excellency in the people of God in the midst of all their troubles and distresses*; Or, *That a godly man, a gracious heart, one that hath spiritual Spectacles, does see an excellency and worth in the people of God, in the midst of all trouble & persecution that can befal them.*

Here I shall handle it first doctrinally according to my constant method, then come to improve it by way of Application. For the Doctrinal handling of it, there are two things must be discovered.

First,

First, wherein the high estimation of a gracious heart does appear, wherein it doth discover it self, wherein they shew they have such an high estimation.

Secondly, whence it is, and how it comes to pass, that godly men have this high and honorable esteem of the Saints and people of God in their troubles and distresses which befal them.

For the first, wherein the high estimation of a gracious heart does appear, I shall shew it in five or six following particulars.

First, *It* appears in this, *In* that they are not ashamed of owning their persons and faith, that they professe in their troubles and distresses: the society of the people of God, and the fellowship of the Faith and profession, is highly respected by a gracious heart, let the Saints lie under never so great distresses. This is manifest in *Moses* in the 25. and 26. verses of this Chapter: *He chose rather to suffer affliction with the people of God, then to enjoy all the pleasure and perferment of* Pharoahs *Court.* The *Israelites* Religion, the profession of the true God, and owning the faith and those Truths the *Israelites* stood up for, this was that which *Moses* would not desert: and thence it was he did not desert their company and society, but went and visited them when they lay under those burthens under which they lay.

Secondly, the second thing wherein is discovered so high an estimation of the Saints & people of God in suffering, is, their sympathizing, and follow-feeling with them in their suffering: if it goes ill with the Church and people of God, all the rest sympathize with them; if one member suffers, all the rest

suffer.

suffer. Instance *Nehemiah* (who had the greatest favour of the greatest Prince then on earth) he looks with a sad countenance becau e of the sufferings of the Saints and people of God: *Nehem.*2.2. *Wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart; Then I was very sore affraid & answered the King, because of the distresses the people of God lie under:* The pleasure of Musick should never be with him, says *David* in *Psal.*137.6. *If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.* As it is with two strings in an instrument rightly tuned, if on be touched the other trembles; if one serva t of Christ be in a suffering condition the rest suffers with him: this is the damp of all worldly delight, if it be ill with any of the people of God the rest suffers in the way of compassion.

Thirdly, in that they can plead for them, and take their parts, when they are never so much out of favour, when they are never so much despised and abused: This was in the case of *Jonathan*, how he pleaded for poor *David* before his cruel father *Saul*, though *Saul* called him a cursed son, and fell foul on his mother because of him. See this in the case of *Esther*, though it was death to go in to the King to plead for the *Jews*, yet for all this she says, *If I perish, I perish:* resolved I am, come what will come of it, in I will go, I can die, but I cannot be silent.

Fourthly, In that they will relive them, and help and supply them with all needful good things they can, if they cannot do what they would, they will do for them what they can: See this in the case of *Jeremiah*, chap.28. vers.8,11,12,13. *Ebedmelech went forth*

forth out of the Kings house and spake to the King ---: *So* Ebedmelech *took the men with him, and went into the house of the King under the treasury, & took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to* Jeremiah *And* Ebedmelech *the Ethiopian said unto* Jeremiah, *Put now these old cast clouts, and rotten rags under thine arm-holes under the cords. And* Jeremiah *did so. So they drew up* Jeremiah *with cords, and took him up out of the dungeon, and* Jeremiah *remained in the court of the prison.* He would never be quiet, till he had got the Prophet out of the dungeon, and though the cords were lined with rags, yet more with love & this favour of *Ebedmelech* God remembred, 1 *Kings* 18. 4. *Obediahs* master was not only an oppressor of the Saints and Prophets of God but a very great persecutor: This good man *Obadiah* took and hid 400 *Prophets of the Lord and fed them with bread and water:* (I will not undertake to prophesie to you this day, yet time may come when bread and water may be good food for a faithful Prophet. Here note the graciousdisposition of good *Obadiah*, as well as the providence of God in this act. 2 *Tim.* 1. 16, 17, 18. *The Lord give mercy unto the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chain. But when he was in* Rome, *he sought me out very diligently and found me. The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministred unto me at* Ephesus, *thou knowest very well.* A most admirable Scripture to this purpose; Blessed *Paul* being thrown into prison, being in bonds, *Onesiphorus* often refresht him, and was not ashamed of his chains? How did he shew this? When he was in *Rome*, he sought him out diligently

By

By the way note, That *Rome* was the place where the cruel *Nero* was Emperor, it was the place where much blood of the Martyrs was spilt, yet there this good man sought out *Paul* diligently: Mark what follows, which is the prayer of *Paul*, *The Lord grant to him that he may find mercy of the Lord in that day.* I profess Sirs, I had rather have the prayer of *Paul*, then the preferments of the greatest Court on earth. Christians, it is the greatest treasure in your house, to have the prayers of good men to God for you: You that have shewn your great and abundant love to the Saints and Servants of God in distress: I do from my soul beg the like mercy for you, that whatever you have done for his, may be ten thousand times made up by him, that you may find mercy in that day; and truly Sirs, in that day mercy will be worth receiving.

Fifthly, They supplicate to God for them; they do not go to the Throne of Grace for themselves, but *Sion* is in their thoughts. I am confident it is so with some, and am perswaded it is so with all; they never beg daily bread for themselves, but they remember *Sion*: In the 51 Psalm, *David* was under trouble of consience, soul trouble, which is the soul of trouble, yet at the latter end of the 51 Psalm he breaks out into this earnest supplication to God, *Do good in thy good pleasure unto Sion, build thou up the walls of* Jerusalem: So long as it is ill with the people of God, so long they are earnest with God: and though they cannot overcome men with their prayers (which by the way they are to endeavour) yet they will never leave supplicating the Almighty, till they have overcome. As the sufferings of Gods people are precious in the sight of God, so they are in the sight of the people of God.

I come

I come now to shew whence it is, that there is such an high esteem in the people of God, of the people of God, when under trouble and distress: for this take two heads of Reasons.

First, In regard of those people of God that do behold their sufferings.

Secondly, In regard of those people of God that are in sufferings.

First, In regard of those people of God that do behold their sufferings, troubles and distresses, in three regards.

First, Those of the people of God that look upon others in trouble, though they are such as may differ from them in regard of outward estate: one may be in honour, the other in dishonour, yet they have an interest in the same head, and do belong to the same body that they do, they are not wooden legs, nor glass eyes: therefore Christ is called the common Saviour, and the Saviour of the body, the whole Church: Faith, it is called the *like precious faith*, 2 *Pet.* 1. ch. in the beginning. The faith of one believer does as truly lay hold on Christ as the faith of another. This salvation is called common salvation: my meaning is, this outward disproportion, as to birth and education, puts no difference at all in a spiritual respect, between believer and believer: a King and a Beggar all one in Christ: a *Jew*, or a *Greek*, a great Scholar, or a poor ignorant man, as to the spiritual state, all one, made happy the same way.

Secondly, Because these look at Spiritual excellency, and are able to discern spiritual excellency: they have a renewed Judgement, as they

look upon their old courſes and ſinnes with a new eye: ſo they look upon their company with a new eye: thoſe that before they highly eſteem'd, they now diſeſteem: thoſe perſons that before they eſteem'd a damp to their mirth, they now look upon them as the excellent ones of the Earth, *Prov.* 12. 26. *The righteous is more excellent than his neighbour.* In the 16. Pſalm, ſayes *David*, *My goodneſs extends not to thee, but to the Saints, the excellent ones in whom is all my delight.* Here was a renewed eſtimation, *David* ſaw excellency in thoſe which worldlings deſpiſed. A carnal eye ſees no glory but in carnal objects: Worldlings bleſs the Covetous, whom the Lord abhorrs. A gracious heart ſees a ſpiritual worth in a man diveſted of worldly enjoyments, as a curious eye may, and does ſee a great deal of Art and Curioſity in a Picture, though in a broken frame. A Beaſt can ſee the ſhining of a Diamond, but knows not the worth of it: a beaſt will rather lick up a lock of Hay, then a Diamond, though of never ſo great value. A wicked man wants a ſpirit of diſcerning. The people of God are the Workmanſhip of God, which a godly man is very much taken withall; not with the greatneſs, but with the goodneſs that is in them. The four Monarchs of the earth is expreſt by four beaſts, which ſhews their cruelty, not their curioſity, in obſerving that of God which may be obſerved. A child is taken with the Gay, but a Learned man is taken with the learning, and Art of a leſſon.

Thirdly, A child of God is one that highly eſteems the people of God, judging of them as God judges. The child eſteems as the father eſteems:

esteems: if the father cannot love any one, the ingenuous child cannot endure that he should come into the house. The Courtier follows the favourite of the King; whom the King honours, they cringe to. But to be sure, it is true as to spirituals: God judges not by the gold ring, or silken shute: a sinner is a vile person in Gods account, and so he is in a godly mans account: God is more taken with a broken-hearted sigh, than with all the gaudery in *Solomons* Temple. He did not chuse the Eagle, or the *Lion* for sacrifice, but the Lamb and the *Dove*: not many noble, not many rich, but the poor hath *God* chosen: He that hath the choyce of God, hath the life of *God*.

2*d. Reason;* Is from the people of God that are beheld. This will appear in five or six particulars:

First, The people of God, those that are truly such, let their present condition be what it will, their end shall be happy. Men are not regarded in reference to what they have in possession, but what they shall have in reversion: the poor here are rich in faith, and shall be rich in glory, 1 *Pet.* 3 cha. The people of God are heirs of glory, coheirs with *Christ*: when he shall appear, they shall appear with him in glory: they are not possessors here, but they are Heirs, and are to be look'd upon as what they shall be hereafter: Here they are Princes going to their Crown, hereafter they shall be possessed of it: Here they may be oppressed, banish'd, disgrac'd, libell'd: hereafter they shall shine as the Sun in glory.

2dly. They are not only such as shall be happy, but they are very usefull and beneficial in the

world, they are those for whose sake the world was made, they are the great common blessings of the world, like fire and water, they are those for whose sake God spares the world. If God would have spared the City for ten righteous persons sake, surely for many tens God spares the world; those that are pull'd down by the world, are those for whose sake God doth not pull down the world, they are the soul of the world, as I may so say: if God had gathered in all his Elect, the world would not continue one hour longer. 3. The excellency of their performances is highly esteemed, there is a worth in every Holy work that Worldlings are not able to discern; every heavenly Prayer, and sincerely bestowed Almes, hath a worth that a carnal man doth not see: *Luther* says, *I had rather do the least truly good work, then obtain all the Conquests of* Cæsar *and* Alexander: If their good works shall be so rewarded, do you think a holy man can see them and not be taken with them? Many a wicked man when he hears a holy man make an excellent Oration, wishes that he could do so too, it is not from the goodness he observes in it, or the principle from whence it comes, but from something of natural accomplishments that he is taken with it: so a godly man when he hears another pray excellently, and live holily, he wishes from his heart that he could do so too, his aim is to grow in holyness.

4. The present priviledges of the people of God, not only what shall they have hereafter, but what they have here, they are freed from a world of Evils that Worldlings lie under, whatever befalls

falls them turns to their benefit, they may be afflicted, but not hurt by affliction, the greatest hurt the world does to them, tends to their greatest good. Worldlings may take away their Heads, they cannot their Crown: There is a real communication of a blessed interest in all that is good, for they have an interest in all that God hath, or is, the power of God is theirs to protect them, the love of God is set upon them, the righteousness of God imputed to them, so as to acquit them from sin: so that a child of God may not only appeal to the bowels of Gods mercy, but to the bar of Justice, all the providences of God shall tend to their good: In the 25. *Psalm*, about the 10th verse, the Holy Ghost sayes, *All the waies of God are mercy and Truth to them that are in Covenant with him:* they are Mercy, because they are appointed to do them good: and Truth because they shal certainly do them good, Christ and God, and all is laid out for the good of a godly man.

In this world they may go to God, and tel him wherein they are troubled, pained or afflicted, and they are never more welcom to him, then when they ask most from him: if thou ask great things from God, God is well taken with such requests, but if thou ask Riches and Honours, these are the low things of the Foot-stool: God is exceedingly taken with thee when thou askest Peace and Pardon, peace of Conscience, Pardon of Sin, strength against Sin, power to overcome thy Lusts, to withstand temptations: The people of God may have from God all that they want, and all they can regularly wish.

5thly. These are such as have an incomparable

dear and near relation to God; they are his delight, they are set apart by God as his own, his peculiar people; though God have a propriety in all, yet he hath a peculiar propriety in, and relation to these; therefore they are called his Children, his House, his Jewels, his Garden: Gods whole Treasure and Portion is his people: as God is his peoples portion, so his people are his portion; they are those that he hath been at a great deal of cost to purchase.

Sixthly, They are such as have the image of God imprinted upon them; take notice of this word image, for the image of God appears in holiness: Now an image does not represent any thing of imperfection or deformity, but of Excellency. If a man takes the Picture of a man, he will not take it of his Backside, Leg, or Hand, or the like, but of his Face; his beautifullest part is chiefly aimed at in the Picture: Wicked men discover Gods bounty in having wit and wealth; this is not the image of God; the image of God is that which is most excellent in a man, which is Holiness: The power of God is the Hand of God; the Wisdom of God is the Eye of God, the holiness of God is the Face, the Beauty of God; the people of God resemble God in Purity. *Be ye Holy as your Heavenly Father is Holy*, there's the Pattern; they have the Divine Nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* Ephes. 4 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of*

their

their heart. Rom. 3. 23. *For all have sinned, and come short of the glory of God.* There is more of God in grace, then in all the works that ever God did in the World besides: there is much of God seen in making the Sun, Moon and Stars; but in giving a man a new Natur, a renewed understanding, in changing of a man from being a Vessel of wrath and Vassal of Satan, in making of him become a new man, a Vessel of glory, God shews more of himself then in making ten thousand worlds.

Use. Here I shall raise these following inferences: If it be so that there is such an excellency in the people of God here, then First, what excellency shall there be seen on the People of God in Heaven? If they are so beautiful in their rags, what will they be when they appear in their robes? The glory of Christ shall be admired in them that beleeve. Oh what a Head is he that hath such Members? What a Lord is he that hath such attendance? The people of God are in a state of non-appearance now; hereafter it shall appear what they are; the very wicked themselves shall admire them.

2. *Inference.* What are we to think of those that have no regard either for Religion, or for Religous ones, any farther forth then it is deckt and adorne'd with advantagious Beauty, and outward glory? If Religion be not lookt upon with a favourable Eye from Authority, farewel Religion and Religiousnes. These love the Child for the Nurses sake; what is the thing in fashion these are for; what Authority commands, they'll crep and cringe to; When the Deer is shot, the

Herd flies from her: when Religion is shot at, then farewell Religion; what is this but to have the Faith of God in respect of Persons? If I love Religion for the countenance of Authority, then it is certain I love Religion for the Authorityes sake; This is a sign thou shalt not have communion with those hereafter, that thou contemnest here: If the people of God are too bad for thee when they are in trouble and affliction, they will be too good for thee in glory.

3. *Inference.* Note here the excellency of Holinesse above Worldly glory: Here a man is dignified by what is conferr'd upon him: when outward honour ceaseth, the man is contemned: but holynesse it dignifies a man, and shall remain here and hereafter: Set a Gyant in a valley, he is a Gyant still, a Pearl is a Pearl though on a dunghill, a Holy man is a Holy man though never so much disgrac't and contemned by men: *John Baptist* had a Leathern girdle, and had Locusts for his food, yet there was not a greater then *John Baptist* born of women: He was the forerunner of Christ, the Friend of the Bridegroom: on the other side *Herod*, that was like the Voyce of God, and not of man, what he was in Gods account? The Angel smote him and he became Worms meat. There is a silent dignity in reproached piety, and a silent ignominy in advanced iniquity: As it was with Christ, so it is with the servants of Christ, when he was on Earth, no man had more ignominie poured upon him, yet there was a secret glorie attended him: in all that befell him, though Born in a Manger, yet worshipped there: sometimes he was driven to be hungry, the Fish brought him

money: ſometimes a weary, at that very time converts a Woman: ſometimes laid hold on by his Enemyes, at that very time his Enemyes fell down before him. Look through the whole courſe of his life, there was a ſecret glory under all ignominy: Juſt thus it is with the ſervants of Chriſt, they are in trouble and diſgrace, but there is a ſecret glory and dignity ſhines in them: the Spirit of God and of glory reſts upon them: if ye ſuffer for righteouſneſs ſake bleſſed are ye: to be in high place and yet to be a Drunkard, or a Swearer, or a Whoremaſter, or Prophane, this ſpoyles all thy glory, be thou never ſo high.

4 *Inference.* This is the way for a man to have a good name: wouldeſt thou gain a good report living and dying? Take heed of ſin, take heed of diſhonouring God: then God will have thee in everlaſting remembrance.

5 *Inference.* Note here the certain happineſs of theſe beholders, that do ſee certain excellency in Holyneſs, though diſgraſt & undervalued: if there be any thing in the world that is a ſign of ſincerity it is this, to love holyneſs when diſgraſt, abuſed, & ſpit upon; to croſs the ſtream, and thwart the multitude, is a ſign of the truth of Grace, and ſtrength of Grace: This is a ſign of a true ſight, and ſtrong ſight. To ſee beauty in a godly man in ſufferings: the Lord will certainly have an eye upon thee in times of trouble; Here is comfort in thine infirmities. Doſt thou love Holyneſs when compaſſed about with ſufferings and perſecution? God will take notice of thy grace, though compaſſed about with abundance of infirmities; the Lord will take notice of a little of his, in a great

deal

deal of ours: Here's comfort in ſufferings; if you regard his in their ſufferings, the Lord will remember you in your ſufferings; the Lord will remember what thou didſt for ſuch and ſuch a Servant of his in trouble or diſtreſs. God doth not caſt away any in their lowneſs, that have kept cloſe to him in their highneſs; and this will be comfort in inward trouble, when thou canſt find nothing from which to fetch comfort. And this will be comfort in the laſt day; though we can ſay nothing in that day by way of merit, yet it will be comfort to be able ſincerely to ſay that thou haſt owned *God* and his people in the midſt of ſufferings: Do ye think that Judge would not ſave that Malefactor that had ſaved the life of his Wife? If thou haſt owned Chriſt when he was in his Rags do not fear but he will own thee when he comes in his Robes.

6. *Inference*, and laſt, The People of God ſhould learn not to be diſcouraged under any miſery or affliction that can befal them in this World; at this very time God hath a high eſteem of you; At this time you are his delight, his Garden, his Spouſe. The Saints of God are the wiſemen of the World; they have choſen that which cannot be taken from them: *I* profeſs Sirs, the love of one *Saint* makes amends for all the hatred you undergo from ſinners; the very wicked themſelves have a good opinion of you, when you do not baſely comply; their Conſciences cannot but have an high eſteem of you, when peradventure their tongues might ſpeak againſt you. If all this will not do, remember, your own Conſciences are more then a thouſand witneſſes for you, will then com-

comfort you; No man is a miserable man for any thing in the world that is done to him, or said of him; No, it is a good Conscience that will give the best acquittance; for thee to have the whole number of Gods people to look upon thee as an unworthy wretch, and as a vile person, I look upon it as a greater ignominy and disgrace, then to have all the disgraces of wicked men cast upon thee: That man that hath a godly man to be afraid of him, had need to be very much afraid of himself. I shall conclude all with this one word, There is great reason to look narrowly to your hearts and wayes, when they stand at a distance from you, and are afraid to come near you.

Mr. JEN-

Mr. *Jenkin's* Afternoon Sermon.

Exod. 3. 2, 3, 4, 5.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a Bush, and he looked, and behold, the Bush burned with fire, and the Bush was not consumed. And Moses *said, I will now turn aside and see this great sight, why the Bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the Bush, and said,* Moses, Moses. *And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

LET us take a short view of the fore-going Verses: and that this may be the more useful and profitable to us, we may take notice, That as in the former Chapter there is described *Moses* preservation to his future employment: so in this Chapter there is described his preparation, and his fitting for that employment, *i.e.* by a *Vision*, or rather a suitable *Apparition*, in which God discovered unto *Moses* his care of his people, of whom *Moses* was to be a speedy deliverer: You have here in the words read unto you the preparation afforded to *Moses* for the great work of being called to be *Israel's* deliverer; and in this preparation you may take notice of these three principal parts.

1. An

1. An *Apparition* that is here preſented to the view of *Moſes*, *A burning, though not a conſumed Buſh.*

2. *Moſes* care to obſerve it, *I will turn aſide and ſee this great ſight, why the Buſh is not burned.* And then

3. Gods Monitoty Precept, or Admonition, which he afforded unto *Moſes*, when he was drawing neer to ſee this wonder, in which we have principally conſidered two parts.

1. This precept propounded, 1. Negatively, *That he ſhould not draw near.* 2. Affirmatively, *That he ſhould put off his ſhoos from off his feet.*

2. You have conſiderable the Reaſon or Argument, whereby God doth back this precept or Admonition, *i. e. Becauſe that place whereon he ſtood, was holy ground.* The time would fail me, if I ſhould go over all theſe parts, we ſhall only touch on the two former. The *Apparition* which *Moſes* ſaw, and *Moſes*'s deſire to obſerve it: of the firſt I ſhall onely ſpeak tranſitorily, and inſiſt on the latter more fully, which I chiefly intend.

1. For the Apparition, or emblematical diſcovery of the eſtate of the Church in the *burning* and yet *unconſumed Buſh.* And herein take notice of three things.

1. The lowneſs and weakneſs of the Church, repreſented by a *Buſh.*

2. The cruelty of the Churches enemies, ſigned and repreſented by *Fire.*

3. The eminency of its preſervation, though in the *fire*, yet *uneonſum'd.*

And in this only take notice, that the *Church* is compared to a *Buſh* for two reaſons: 1. In regard

gard of its deformity and blackneſſe, and uncomlineſſe. 2. In regard of its weakneſſe and brittleneſſe. The Church is uncomly in regard of ſin, and weak in regard of ſuffering, and God ſees it beſt that it ſhould be thus with them to humble them, and to ſhew his goodneſſe to accept them and to love them, and make them long for their future beauty: and hereby God makes them more conformable to their Head, hereby he makes them endeavour to look after inward beauty and glory: hereby he puts them on a life of faith, and takes them off from living by ſenſe, and creature comforts, and from being entangled with creature comforts. And hereby he ſhows how little he regards the beauty and glory of this life, which he denyes to the beſt of his people: And hereby he ſhows, that there is a better ſtate of appearance and glory approaching: and therefore the people of God are not to be cenſured under their blackneſſe and deformity, either in regard of ſin or ſuffering: their happyneſſe is not to be judg'd by its outward appearance, becauſe this life is but the obſcurity of the Church: we ſee them like the *Tents of Kedar*, but we do not ſee how like the *Curtains of Solomon they ſhall be.* 2. The people of God ſhould take heed of expecting that glory of this world, which is not promiſed to them, and to ſet their hearts on heaven. And you may ſee the reaſon why wicked men ſtumble ſo much at the *outſide* of Gods worſhip, becauſe there is no *outward bravery and beauty* to allure them to the true worſhip.

2. The Church is compared *to a Buſh*, in regard of its *weakneſſe* and *bitterneſſe*. Note, That it

is

is not compar'd to a ſtrong ſturdy Oake, but to a weak brittle Buſh. God loves to bring his Church into a low eſtate and weak condition; as it is here compared to a *Buſh*, ſo other-where to a *Vine*, a *Dove*, a *Lamb*, and a *Sheep*, all weak creatures. Sometimes the Church is ſaid to be fatherleſs and deſtitute; and as our Lord Ieſus Chriſt the head of the Church, was ſaid to be *weak, a worm and no man*; and as the Apoſtle ſaid, *Suffered through weakneſs*. And this makes them to truſt in God, and puts them to reſt on his ſtrength; *When we are weak, then we are ſtrong*; outward *weakneſs* will make us look the more to Chriſt for *ſpiritual ſtrength*: the weakneſs of our ſtate doth ſhew the ſpiritual ſtrength God gives to his people for the upholding of them. And this weakneſs of his Church doth exceedingly confound his enemies, when ſo weak a company ſhall be delivered, not only againſt, but by the ſtrength of men: and hereby God doth gain to himſelfe the greater glory in their deliverance, for remembring them in their weak eſtate. Hereby the people of God are made the more thankful, both for their preſervation *in*, and deliverance *from* their powerful adverſaries. You ſee, here is a larg field opened unto me for the diſcourſing upon the Churches weakneſs, which, whether it be more ſuitable to the *Text*, or to the *Times*, I leave to you to judge. But

2. Conſider the cruelty of their oppoſition that is ſet forth and repreſented *by the fire that burned in the buſh*. *Afflictions* and eſpecially *perſecuting* ones, are in Scripture frequently ſet out by *fire* as, *The fiery trial, the fire of affliction*. This doth not

only discover the rage and cruelty of men, but also the benefit and utility that comes to the Church by affliction: for the afflictions of the Church are not as *consuming* but *trying fire*: as the fire in a furnace is to gold, it only takes away the dross: not like the fire of *Hell*, which hath *heat* without *light*, but the School of persecution hath *light* as well as *heat*: the School of affliction is the School of teaching, God teacheth his Saints excellent Lessons by the light of that fire. But I pass by that. I might now insist upon the third thing.——

3. Consider the eminence of their preservation, *It was not consumed*: the Church of God was *hot*, but not altogether and wholly *consumed*: let the fire be never so hot and spreading, the Church of God shall have a *being*: if the Church be less in one place, it will be greater in another: what it loses in one place, it gets in another: and God will have a Name among his people on earth: A man may as well attempt to blow out the light of the Sun with a pair of bellows, or batter it with snow-balls, as to root the Church out of the world: for it is impossible to root Christs Church out of the world. And if you take notice of particular Believers, *it is not consumed* in a way of hurting and destroying them: and consider, their graces are not consumed, their welfare is not destroyed: this *fire* cannot burn them *up*, though it burn upon them: But as he will mitigate and allay the fire, so as that it shall not decrease their strength, so he will cleanse his people by the fire, so as that it shall burn up nothing but their dross, and what makes them offensive unto

God,

God, and what may make them hurtful one to another. But I pass by these things to the second general Part, *viz.*

2. *Moses care* to observe Gods admonition, *That he would turn aside and see this great sight, why the bush was not burnt.* *Moses* was an excellent Naturalist, and yet here he was posed; he could see no reason in nature by all the learning of the *Egyptians*, how this thing should come to pass, that a flaming *fire* should be in a brittle *bush*, and yet the *bush* not consumed: And yet I do not conceive (as some Jesuitical Expositors upon the Place do) that *Moses* did turn aside so much out of *curiosity*, as to understand what it was that God did intend by it, and would have him to learn by it. And doubtless when Gods works are great, our observations should not be small; when his Providence is eminently lifted up, we should not be cast down; when the hand of God is upon us, we must not shut our eyes. I am very far from being a Phanatick, and to give credit, or be led by unscriptural revelations; but yet let me tell you, the times wherein we live are strange times, in regard of *strange sights* and *apparitions*, and I question if there have not been some as wonderful as this in our times; but I shall not now mention them; though it be a forfeiture of your modesty, to give a reason for them, yet they do portend some strange things; the hand of God is not to be neglected, though it cannot be perfectly conceived; and it is the nature of a wicked man to have *Gods works far out of his sight*; be sure to lay them up in your hearts: And thus far you may take notice of them, To trust the God that hath

all the Elementary *Meteors* in his power, and at his command; and this *learn*, to tremble and dread before that God that hath you in his power, and can do with you and all other things as he pleases.

3. You have here considerable the Admonition of God, or the Monitory Precept God lays down to *Moses*, *i. e.* he forbids him to *draw nigher*, and then bids him *to pull off his shoes*: the reason of the *former* will be easily understood in the opening of the *latter*; I shall therefore in it briefly take notice of two things.

1. An Injunction, *Put off thy shoes.*

2. The Argument whereby he doth back this, *Because the place whereon he stood was holy ground.*

For the opening of the former, the Injunction, *Put off thy shoes*, I shall not give the divers Glosses, and divers Interpretations which men, with more *wit* than *weight*, have endeavoured to make of this Scripture; the plain meaning is this, which is given us by *Theodoret*; *Put off thy shoes*, Gods scope, and drift, and intent hereby was, to require of *Moses* reverence, when he was to receive a message of very great concernment and importance about his Church; the design of God was in this to prepare him to obedience, therefore God requires that of him then, which Servants were wont to do when they came to their Lord and Master; to shew their reverence to them, Servants used to come bare-foot to their Masters, to testifie reverence to the commands of them on whom they waited: *Nudare pedes signum reverentiæ.* And the *putting on the shoes* is in Scripture, as well as among other Writers, held as a token of domination, or masterly power. Hence some conceive, *John* spake of

of *Christ* as one that had his *ſhoes* on; and of himſelf, as one that was unworthy to untye his *ſhoes*. And the Prophet *Iſaiah*, by a ſign of *putting off his ſhoes*, is commanded by God to put off his ſhoes from off his feet, and to walk naked and bare-foot; and he did ſo, *Iſa.* 20. 2. which denoteth the *ſervility* of the *People*, in token that Gods people were to be in a low condition in Captivity. So we read of *Mourners* in *Ezekiel, chap.* 24. *v.* 17. *that were of a low ſpirit*, they are ſaid *to go without ſhoes, or unſhod.* And, my Brethren, on the other ſide, when God would ſhew the freedom of his people, and their deliverance from ſervitude, he is ſaid to *put ſhoes on their feet, Ezek.* 16. 10. And the reception of the *Prodigal* into his Fathers houſe, and the freedom and priviledge his Father intended him, (according to ſome learned men, intended by that expreſſion in *Luke* 15. 22.) is ſet forth by *putting on ſhoes* upon his *feet.* So that I take the meaning of this *command* to be ſo much; Shew by this thy reverence, thy humility, thy due ſubmiſſiveneſs, thy ſubjection of ſpirit, together with thy ſervile readineſs to do whatſoever I ſhall command thee. *Calvin* hath this Note upon the *Text*; If ſo excellent a Servant of God as *Moſes* had need to be quickned to reverence and obedience by ſuch a Ceremony, certainly we that are more backward to humility and obedience, ſhould by our reverent behaviour, when we come into the preſence of God, ſignifie both the reverence of our ſouls by our outward expreſſions, and likewiſe quicken and fortifie the inward graces of our ſouls by the outward geſtures of the body, (eſpecially in Prayer) as kneeling;

and lifting up the hands, uncovering of the head, and the like: for the presence of God is *great*, and it's the presence of the *great* God indeed; we that are not only by the *Law* of *Creation* so *infinitely below* him, but also in regard of that illegal Law of sin, so much against him, should testifie our *humility* before him, and *subjection* to him, when he calls for it by our reverence.

2. The Reason by which this is backt, *Because the place whereon Moses did stand was holy ground.* The meaning I take to be this, It is *holy* in regard of that visible and miraculous *token*, *symbol*, and *sign* of his presence, that is here discovered in this place; not because the place was (as I do not understand how any place is) of its own nature holy, but God did testifie, that that place being the place of his special Presence, had thereby a holiness, there being now a a sign given by *God* to *Moses*, that he was extraordinarily, and miraculously there. And thus I have opened the second Branch, whereon this Injunction was backt, *This place was holy*; so it was *then*. Now I do not understand how I can discourse of this so profitably unto you, concerning the *holiness* of places, unless we take notice of the holiness of places now in the time of the Gospel, and consider, whether, and how, in these times, one place may be said to be holy or holier than another. And truly I am not put on this employment willingly, nor the handling of this subject; and if it were not extorted from me by something, I do not say that I have *seen*, but that I have *read*, that was *written* by men, and those none of the *meanest* neither, the *learnedest* of the *Papists*, I should

should not now have chosen to have entred upon this task, concerning the holiness of places, in opposition to *whom*, I have entred upon this discourse? I will give you expressions, which one of the *devoutest*, and the other of the *learnedst* of them hath; the *learnedest* of them, accounted so at least (though, blessed be God, his weapons have not been formidable to the Church) is *Bellarmine*, his words are these, *Templum consecrandum merito venerabile & divina vertute præditum est*, The Temple consecrated is deservedly holy, and venerable in worship, and endowed with divine virtue and efficacy; the Temple ought to be looked upon as honourable and venerable. And for the other, *Durandus* he tells us, *So great is the Religion and Holiness of Churches, that those things should be, and may be forbidden to be done in them*, (he means perpetually, or else he said nothing, for *we* grant as much) *which in other places may duly and lawfully be done.*

In the handling of this Question, *How we are to judge and conceive of the holiness of places, in the time of the Gospel?* I shall endeavour, first, to explain it, and then *faithfully* and *truly* endeavour to resolve and determine the same.

First then, for *Explanation*, I shall here endeavour to open these two things to you; first, what it is for a place to be *holy*, or wherein the nature of the *holiness* of *places* consists; secondly, what that is that is the *foundation* or *cause* of the *holiness* of *places*, and both these must in our discourse, and likewise apprehension, be accurately distinguish'd.

1. What it is for a *place* to be *holy*, this is two

wayes to be considered; 1. Generally; 2. More particularly,

1. More generally, The *holineſs* of a *place* doth conſiſt in the *ſeparation* thereof, the ſetting it apart, the deſtinction and diſcrimination in the way of ſome excellent preheminence, or the exalting of it before and above all other places: Thus the notion of the holineſs of places is taken in Scripture, *Exod.* 30. 31, 37, 38. you ſhall there read, that the Lord tells them in the 31 verſe, concerning the *oyntment* that he preſcribed, and likewiſe the *compoſition* of it for his ſervice, *This ſhal be an holy anointing oyl unto me throughout your generations.* Now ſee how God doth diſcover this to be holy, *On mans fleſh it ſhall not be poured, neither ſhall you make any other like it after the compoſition of it.* Here was a diſcrimination, as well to the *uſing* of it as to the *making* and *compoſition* of it; as none was to *make* ſuch an *oyntment* as this was, ſo none was to *uſe* it in their *ordinary* and *common* employment: ſo that now the *holineſs* thereof did conſiſt in the *diſtinction* and *diſcrimination* of it from other *uſes*, and likewiſe from all other *oyntment*. And this is further expreſſed concerning the *holy perfumes* in the 37. and 38. verſes, there was to be a *difference* betwixt *this* and *other* perfumes; and *this* was the *holineſs* thereof. And ſo you ſhall finde it not only concerning *holy things*, but likewiſe concerning *holy perſons* *Levit.* 20. 24, 25. *I am the Lord your God, which have ſeparated you from other people; you ſhall therefore put a difference between clean beaſts, and unclean.* Mark ye, herein is the *holineſs* of the *people*, that they were a *differenced* and *ſever'd* people. And

hence

hence it is you read in *Deuteronomy, Chap.* 26. *v.* 18, 19. that *GOD* is there ſaid to *avouch his people*, openly to diſcover himſelf to aſſert it *that they are his people*; their *holineſſe* was a *diſcrimination*, a *ſeparation* from the reſt of the people. And in *Deut.* 7. 6. and 14. 2. you have there the very ſame things deſcribed and diſcovered unto you. And now for this I ſhall deſire you to take notice of comparing two places of Scripture, which diſcovers the holineſſe of places, in *Deut.* 19. 2, 3. *Thou ſhalt ſeparate three Cities for thee in the middeſt of thy land, which the Lord thy God giveth thee to poſſeſſe it.* And at the ſeventh verſe, *Wherefore I command thee, ſaying, Thou ſhalt ſeparate three Cities for thee.* Now you ſhall have this again propounded to you in *Joſhua, Chap.* 20. *v.* 7. *And they ſanctified Kedeſh in Galilee in Napthali, and Sichem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountain of Judah.* Mark the Scripture, that that was called *Separation* in *Deut.* 9. 2, 7. is here called *Sanctification*; therefore the word in the *Hebrew* is, *And you ſhall ſanctifie*, or *make holy theſe places*; that is, *holy*, by the *ſeparation* of them unto that employment that I ſhall appoint: Hence a thing is ſaid to be unholy in Scripture when it is common, is not ſeparated and ſet apart to holy employments and ſervices, and from every thing that is of a civil concernment. And hence you read in *Acts* 10. 14. in the *Viſion* that *Peter* had, God bids *Peter kill and eat. But Peter ſaid, Not ſo Lord, for I have never eaten any thing that is common or unclean.* That that is *unclean* and *unholy*, in a way of *legal unholineſs*, is ſaid to be *common*, not ſet apart. *Heb.* 10. 29.

you shall there read this notion clearly discovered to you in the New Testament, *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under-foot the Son of God, and hath counted the bloud of the Covenant wherewith he was sanctifi'd an unholy thing?* An *unholy thing* is a *common* thing. So that now what is *sanctification* in the former part of the verse, is called *commonness* and *uncleanness* in the latter part. But not to give you any more instances of this nature, the *general nature* of *holiness* is *discrimination* or *separation.*

2. To answer it more particularly, this *setting apart*, or *discrimination*, or *separation* of places for holy uses, must have these two properties.

1. A place that is holy; must have such a separation from other places, as that it must be *alienated* from all uses but holy uses, it must not at all be employed to civil uses, for the employing of it unto civil uses must be looked upon as sinful and unlawful. Thus in the Scripture, when times, things, or persons are reputed as holy, they are to be exempted from common employment; the *Sabbath day*, a *holy day*, *In it thou must not do any manner of work.* The *Vessels* and *Utensils* of the *Temple* were *holy*, and therefore were not to be used to ordinary uses; and this, as some think was the great sin of *Belshazar* that he would offer to drink in the Vessels of the *Temple.* And so the *garments* of the *Priests* were *holy*, and not to be used by secular Persons. And the *Tabernacle* and the *Temple* were *holy*, and not to be used in civil employment.

2. More particularly, concerning this holiness

I desire to shew you what it is, by shewing you, it must be such a holiness and separation, as that the *service* done to God in those places must be accounted and looked upon as a better service, and more acceptable, than if so be it had been done else-where, more acceptable to God, and advantagious to our selves. Now, as places are said to be holy, in regard they are only to be for holy services, so,

2. Holy in regard that *holy services* are *only* to be done *there*, with *acceptation* or *advantage*, at least with so *great acceptation*. And therefore I desire you to take notice, that *places* in Scripture were said to be *holy*, which did *sanctifie* the *Worship* which was done in them, and sanctifie the *Worshippers*, and so the very places are part of worship: and so not only places *in* which God was worshipped, but *by* which God was worshipped. And thus the *Sabbath* was *sanctifi'd*, and so the performance of Gods worship therein, made Gods service more acceptable and sanctifi'd. And so the *Altar*, when it was holy, it made the *gift* the more holy and sanctified, and so the more acceptable, the *Altar* sanctified the *gift*, *Mat.* 23. 18, 19. And so the *Incense* was acceptable to God, as being put into such a *Censer*. And so the service done to God in such *Garments* was more acceptable, because done in them which God had *instituted* and *appointed* for *Aaron* and his *Sons* to wear. And so I have opened the first thing in the explanation, and that is to shew you, wherein holiness consists, and how it is that places or things may be said to be holy; and I think I have sufficiently cleared the notion to you.

2. To

2. To ſhew, what the *cauſe* or the *foundation* of this holineſſe is; for this, my Brethren, I ſhall deſire you alſo to take notice of it more generally, and then more particularly.

1. More generally, That the cauſe and the foundation of a *place*, or any other *thing's* holineſſe, it is its belonging to God, God's peculiar relation to *it*, and propriety in *it*, declared as he ſhall pleaſe: and therefore to be holy, and to be God's, are words of the like importance, or equivolent, its being God's, and his having a relation to it, is the foundation and cauſe of its holineſſe. And therefore if you look into *Exod.* 15. 2. you ſhall there find God commands, that *they ſhould ſanctifie to him all the firſt-born, it is mine*; there now is that which is the *cauſe*, and *reaſon*, and *ground* of its being *ſanctified*, or *holy*, it is *God himſelf*, God hath a propriety in it. And therefore I deſire you to look into *Luke* 2. 23. it will open this notion to you; there you ſhall ſee that this command is again repeated, but yet in other words, and therefore he ſaith, *As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord*; that which is ſaid in *one place* to be *ſanctified* or *ſeparated*, is *here ſaid* to be *holy*; and *therefore* holy, *becauſe* ſeparated to God, *Levit.* 27. 30. *All the tithes of the land is the Lords, it is holy unto the Lord*; it is *holy*, and *therefore* holy *becauſe* it is the Lords. So that here is the general anſwer. This is the foundation, ground and cauſe of its holineſſe, Gods peculiar propriety in it, it is the Lords.

2. More particularly, That the declared propriety that God hath in any place, or his relation to

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a place, or its belonging unto God, that is the foundation of its holineſs. This belonging unto God, or God's propriety in it, is declared two waies.

Its belonging unto God is declared,

1. From his Preſence,
2. From his Precept.

1. By his Preſence. Now the Preſence of God, that was the foundation of the holineſs of a place, was two fold.

1. Extraordinary.
2. Ordinary.

1. The Extraordinary preſence of God was by his miraculous Apparitions, and diſcovering himſelf by ſome miraculous token, viſion, ſign, or manifeſtation of his preſence, as now here in this *burning, and not conſuming Buſh*; here was a miraculous token of Gods preſence. We ſhall find in the fifth of *Joſhua*, and the laſt verſe, God commands *Joſhua* to *put off his ſhoes, Looſe thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy ground. And Joſhua did ſo.* And therefore, as I conceive, hence it is, the *Mountain* in which *Chriſt* was *tranſfigured*, is called, *The holy Mountain*, 2 Pet. 1. 18. *And this voice which came from Heaven we heard, when we were with him in the Holy Mount.* Why *Holy?* Not as if it were *holy* at *that* time when the *Apoſtle* writ *that Epiſtle*, but it were *manifeſt*, there was an extraordinary manifeſtation and ſign of Gods preſence, and ſo long as this extraordinary manifeſtation of Gods preſence continued, it was called *holy*. And this miraculous manifeſtation of the glorioufneſs of Chriſts God-head ceaſing, the *holineſs* of that place ceaſed alſo.

alſo: And remember this place now, of Gods extraordinary miraculous manifeſtation of himſelf in the *Buſh*, was *holy* for that time, and no longer, wherein he did manifeſt himſelf; for otherwiſe, in the time of the Law, it were *unholy* to offer up ſacrifice there.

2. As the Preſence of God was extraordinary, ſo it is ordinary, which is two-fold.

1. The Preſence of his ſtanding reſidence in a place, by ſome viſible or external Symbole; or elſe,

2. The Preſence of God is a ſpiritual Preſence, in the Religious ſervices and performances of his People, in the place of their Meetings and Aſſemblies. Now concerning the firſt of theſe.

1. The Preſence of God, by the more viſible and laſting tokens of his Preſence, which was chiefly afforded in the time of the Levitical Pedagogue; ſo the *Altar*, *Temple*, *Ark*, and *Mercy-Seat*, were ſymbols of Gods Preſence among that People, by them God ſignifi'd his Preſence, he recorded his Name there by thoſe viſible tokens of his Preſence; and therefore the Ark was ſaid to be Gods face: and when the Ark was lifted up, it was ſaid, *Let God ariſe, and let his Enemies be ſcattered.* Hence they ſo much rejoyced when the Ark came into the City of *David*, becauſe it was the ſign of Gods Preſence, and mourned when it was taken away captive. And God is ſaid to *deliver his glory into captivity*, that is, the token of his glorious Preſence: and as long as this continued, God was looked upon as there preſent; and thither the People went to pray, and offer Sacrifice. And thus God more fixedly declared his durable relation

lation to a place by theſe tokens, and while theſe continued in a place, he was looked upon to be there.

2. God's ordinary Preſence is conſiderable in the Religious ſervice of his People, and this I call the rather the more ſpiritual Preſence of God; this is that Preſence of God in the Ordinances, which we have, we hope, this day, and which Chriſt did promiſe, *Matth.* 18. 20. *Where-ever two or three are met together in my Name, there am I preſent in the midſt of them*; not in the midſt of the place, but of them, when they do perform holy and inſtitute worſhip. This ſpiritual Preſence of God is that, that is afforded in the uſe of thoſe Ordinances of Praying, Hearing, and Adminiſtration of Sacraments; his Preſence is there to accept of theſe, and bleſs them, and make them operative, and to aſſiſt in theſe, and to enable both Miniſter and People to go through their duty by his own power. Nor can Gods Preſence be ordinarily expected, but in this his own way. Now then,

2. You muſt know, that as the Preſence of God is the foundation of a places ſanctity, and as it is ſeveral, ſo you muſt know, Gods propriety in, and relation to a place is declared by his Precept; the Precept of God is Gods propriety in a place, as well as his preſence; thus it belongs to him by command to make it holy, he may do what he will, and chooſe out what places he will to be holy. He to whom all things belong, ſurely may have ſome places and things more proper to himſelf and peculiar; ſo the Temple of old, and the Tabernacle, thoſe places of Levitical and Ceremonial

monial worſhip, was ſeparated and ſet apart by God, by Divine Inſtitution. Hence we have many commands.

1. God commands, that ſuch a Houſe, and ſuch a Tabernacle ſhall be built, and this had been unlawful to do, had it not been commanded.

2. He directs the manner, and the mode, and that all things ſhould exactly be done according to the pattern in the Mount. And,

3. God doth command it ſhould be in ſuch a place, in the threſhing floor of *Araunah* the Jebuſite, and that place that himſelf had choſen.

4. He commands that he will be ſerved in theſe places peculiarly, rather than in any other place, he would not have theſe places changed for others. Herein this place typifi'd Chriſt, one that is only able to make our ſervices acceptable. Hence it is ſaid, *Exod.* 23. 17. *Three times in the year all the Males ſhall appear before the Lord.* And *Acts* 27. the *Eunuch* there went unto that place that God had commanded.

5. He doth command, that he would have theſe places reverenced, and no civil employments uſed there when the holy ſervice was doing, and that after the ſervice was done, at that very time the place ſhould be only for God.

6. And laſtly, He annexed a promiſe unto that place, that he would accept of a duty done there rather than in any other place, even becauſe it was done there; hence they prayed in the Temple, rather than in their private houſes, *Luk.* 2. 27. and when they could not be preſent, by reaſon of Gods providence, in the Temple, if they do but look

look to the City and the Temple, God accepted of their duty, 1 *Kings* 44. 48. So that God did promiſe, that that place that he had inſtituted for his worſhip and ſervice, that the ſervice performed there ſhould be more acceptable to him than elſe-where. This ſhews the reaſon and foundation of a places holineſſe, the precept of God, and the promiſe and preſence of God. And thus I have opened to you the ſecond thing. Now having thus explained and opened the Queſtion to you;

2. I come to reſolve the Queſtion, according to what I think in my conſcience to be the truth of God; and this I ſhall do two wayes.

1. By granting that which muſt not be denyed.
2. By denying what muſt not be granted.

1. By granting what muſt not be denyed; and here I grant willingly theſe four things.

1. That in the time of the Goſpel; it is not onely lawful, but it is often very commendable and neceſſary, to deſign and dedicate places unto God. Now when I ſay, it is lawfull to deſign them, and to dedicate them. I pray you bear me witneſſe, I do not ſay it is lawful to conſecrate them, or to ſanctifie them; but I ſay, it is lawful to deſign and dedicate them. Now for this take notice, that between 1. the deſigning and appointing of a place; 2. the dedication of a place; and 3. the conſecrating of a place, there are theſe differences.

1. Concerning the deſignation of a place; Then is a place deſigned, when it is appointed to be made uſe of for the moſt convenience for ſuch a ſervice,

ſervice, as *Tueſday* and *Wedneſday* may be appointed for Lecture-days not conſecrated. Now you muſt know, that this deſignation of a day may be altered, and ſo may a place: if ſuch a place be deſigned, it is our power to make uſe of it, ſo as to leave off the uſe of it when we pleaſe.

2. As to dedication, I mean ſo lawfully to dedicate a place, which is of our own right to diſpoſe of; ſo to didicate it, as not again to be able to revoke it, or call it back from ſuch a uſe and purpoſe. It is lawful and commendable for a rich man to dedicate ſo much ground or mony, for building a Houſe for a Free-School, or for the poor, and to give it away from our ſelves, and from our own right and power; and if ſo be that a man hath power or propriety over a place or thing, it is lawful for a man to alienate ſuch a thing. And yet this you muſt know by the way, that this Dedication that now is in the time of the Goſpel, doth very much differ from that dedication of Free-will-offering unto God in the time of the Law; for they were dedicated to God in the time of the Law immediately, that is, to his immediate Worſhip; it was part of Gods Worſhip, it was a part of Religion to do that thing: whereas it is not now dedicated to the immediate worſhip of God, but it is dedicated immediately to ſuch a Prieſt, or Miniſter, or Place, or company of People, that we have a good-will to gratifie; and ſo it more remotely redounds to God's glory, not immediately. For God hath not declared in his Word the ſame acceptation in the Goſpel of things done in an immediate way, as he had in the time of the Law,

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of which acceptation now we have no such promise. And therefore it is observable, as one speaks concerning that Benefactor in the Gospel to the *Jews*, *He hath loved our Nation, and builded us a Synagogue*, it is not said, *for God*; but *for us*; This man out of love to us hath bestowed these things to God; which, though a giving our selves out of our own power, yet it doth differ from the Free-will-offering in the time of the Law. Ay, but now, Sirs, ye must know, that sanctification, or consecration, that is a great deal more; when we sanctifie a thing, or consecrate a thing, this thing that is so consecrated, it is so holy, that there must nothing at all of unholinesse, or of a civil or secular employment and concernment be done in it. Now we do not dedicate a thing, but there may be secular things in an ordinary and civil way done in them; and our services are not more acceptable for the place, nor the places lesse holy because of those civil employments. There is the first concession, that in the time of the Gospel there may be a designment and dedicating of places, and it is not only lawfull but commendable.

2. I grant, that in times of the Gospel, some places are to have Religious services performed in them, rather then in other places; I mean, places of natural conveniency and fitnesse for the meeting of people together, whereby they may be free from disturbance, from the violence of Enemies, and from tempestuous weather. As publick meetings, whereby *we* have the society of Gods people, their examples to stir us up to zeal, and their joynt help in Prayer and holy performances,

to go along with us, that we may joyn our forces together, and with a great force wrestle with God, and overcome him which is invincible And therefore, my Brethren, I desire you to bear me witnesse this day, that I plead for publick Ordinances, and for the purity of God's Ordinances to be administred in publick places, rather then other places, so that I do here professe, that I do avowedly and openly declare my judgement to be for publick meetings in publick places, and the purity of God's Ordinances, if they may be enjoyed without humane mixture, which may hurt and pollute them.

3. I grant, that in the time of holy service, we are not then to use secular employments at that time in those places, as eating, drinking, and talking, it being unsuitable to the work in hand; and howsoever they may be lawfull at another time, yet unlawfull then, because against the Apostles command, *Let all things be done in decency, and in order*; and that which is unsuitable to the commands of God, the taking his Name in vain. My Brethren, I will go further with you, we are to abstain from all other Religious services, when not in season; and therefore when the Minister is in Preaching, we must not run into our places and kneel down, as some people do, and fall a Praying. And I cannot but wonder, that they that do so much cry up Uniformity and Sanctity of places, that yet they should confute their judgment by their practice, that they should pray secretly when the whole Congregation is a praying vocally; and it may be the Congregation is sing-

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ing a Psalm, or the Minister Preaching; and then they go to their Prayers; I pray where is the Uniformity, Decency, and Order they so much stand for?

Lastly, I grant, that after the performances of holy duties, in places wherein we meet for the worship and service of God, it is our duty to abstain; not onely from filthy and indecent actions of a natural or moral filthinesse, unseemly, as looked upon by men against God's Law; but from all those civil, moral, lawfull actions, at other times, that may reflect any dishonor upon the work that hath been done, or upon the work that shall be done, or that may render the place unmeet for religious services afterwards: And this is that that one calls a Negative, or a Privative reverence, a reverence, or not doing something, not because the place is more holy, but for decency and order, considering the religious duties performed in that place. So that things subservient to Religion call for a Negative reverence, and are not so to be used, as that the Religious services which are there performed and transacted, should be made disgraceful and dishonorable; as the Bread of the Sacrament, after the Sacrament is done, is not lawfull to be cast unto unreasonable creatures, because it reflects dishonor upon the religious service which we were before doing; so, dirty water is not to be put into the Communion Cup, not that the Cup is holy, but because it is a reflection of disgrace upon that holy service wherein that Cup is made use of; and that Cup is not to be made use of to drunkennesse. But in all this bear me witnesse

that I ſay, all this is but a civil Reverence, and ſo due to any place where there is any Honourable Convention, as in the Parliament-houſe, or Preſence-Chamber, or the like. Having yielded this?

2. I muſt come now to deny what muſt not be granted; and I likewiſe deny four things.

1. It is not now in the times of the Goſpel in any mans power to ſet apart a place for Religious duties, ſo as that it ſhould be unlawfull upon due occaſion to uſe it for civil imployments, or that it ſhould be alwayes unlawfull to alienate to other uſes, beſides thoſe uſes that are Divine; the Bread and Wine ſanctified by Gods own inſtitution by the Miniſter, after the publick uſe and adminiſtration of them in the Ordinance, are not now holy, but they may be eaten in a civil uſe and way as our ordinary and common food: The Synagogues among the Jews were as holy as our Churches, they were for holy duties, as Prayer, Preaching, and the like, and dedicated to Gods Worſhip, and yet you muſt know there were civil imployments uſed in thoſe places after the Religious Worſhip was done; and therefore in *Mat.* 23. 34. ſaith our Saviour, *ſome of them you ſhall ſcourge in your Synagogues.* Hence we uſe to keep Courts and Conſiſtories in Churches amongſt us, and ſome of them none of the beſt, and we uſe here among us in this City conſtantly in our Churches, (and I doubt not but it is lawfull) for an Alderman in his Ward to meet about ſecular buſineſſe, as to chooſe Common-Council-men, or the like. But where there hath been a dedication of a place to Gods worſhip, it is only

ly God that can make it so holy, as that it should be sinfull to imploy it to other uses, and if the Governours of the Church upon due occasion and reason shall substitute other places more fit then the former for Divine Worship, then the *former* places may return to their former proper uses; but it is not so in things consecrated by God: If the Font, Table, or Pulpit, waxe old, they may be laid aside and looked upon as common things, and may be used for other imployments; and suppose the Surpliss be a lawfull garment in Gods worship, (which yet I am perswaded none of you believe) doubtlesse it is not to be burned when it is old and past wearing, and the ashes put into a pot or some such like thing, and be buried under the Altar, but it may be used as other linnen may. And so the communion Utensils, as the Cup, and the like, when they are come to be old, they may be used for other imployments without fear of sin. And therefore it is an excellent speech of one; saith he, So to Consecrate moveable or immoveable goods, as that it should be a sin for the Church to use them in any lecular imployments, it is an execrable and abominable Superstition: God hath not Consecrated any thing in the Gospel *so*, as that it is a *sin* to use it otherwise. It was a sin in them to make use of the Cups in the Temple in any secular way, but it is not so for us: the reason is, because those things were set apart by Gods own institution: but there can be nothing so Consecrated by men, as that it may *not be made use of* in lecular things without sin.

2. A second thing I deny is, That no place now

in the time of the Gospel hath such an holinesse either from Institution or Use, as to sanctifie or make more acceptable or effectual the services therein performed: This is not in the time of the Gospel; God is present at places of Religious performances, not with respect unto the Place, but the Performance by him instituted and injoyned; and therefore he doth not say, *Where two or three are met together I will be in the midst of that place*, but *among them*. God will be present in the place for the Duties sake, not among them for the Places sake, but the Duties sake in the place, to blesse the Ordinance for his own Institutions sake. Prayers and other Duties in the Ceremonial Law were regarded for the places sake, but now we must abhor this piece of *Judaisme*: For a man to set a place apart by Consecration, that this place makes the duty any thing the more excellent or acceptable to God, this is to make the Traditions of men equal to the Institution of God. The Temple sanctified the duty, but not the Synagogue; and the Altar did sanctifie the gift, and the person, and service, because it was by Gods Institution, and so the Temple and Altar did adde efficacy and worth to the work; but for men to Consecrate the Church, it is to make the Appointment of men equal with the Institution of God. Our Churches and Meeting-places are not holy (if they be holy at all) without relation to the duties performed, but our duties are holy without relation to the Church or the place. None but God can consecrate a place to be an effectual means of worship; The Jews worshipped God

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by the Temple, but we worſhip God *in* the Church; as the place doth afford a natural conveniency for our meeting together; the place then hath no influence at all upon our duties, and if any of you ſhould think ſo, you erre exceedingly: It is but only a *Phyſical* Act of duty, or a natural *Adjunct* of duty, which is but at moſt helpfull to the bodies conveniency.

3. The third thing I deny is this, That there is no place *ſo* holy as to exclude another place from being *as* holy in a way of proper ſanctity and holineſſe, which we have been now opening. God now makes not one place properly more holy then another; there is not now properly any religious difference of places. We have not now the Precept of God to ſanctifie and ſeparate one place from another, to prefer one place before another; we have not now the miraculous preſence of God, his appearing as at the buſh: God hath not given *us* under the *Goſpel* thoſe Symbols of his ſtanding preſence and reſidency, as by the *Ark*, and *Mercy-Seat*, and *Altar* of old he *gave* unto *his people*. And as for his Ordinances, if they make a place holy in regard of performance of duty to God there, and his ſpiritual preſence in that place, then my Parlour, Chamber, or Cloſet are holy where I uſe to pray, and where God doth afford his aſſiſting bleſſing and comforting preſence: So that if you make the Spirituall preſence of God to make a thing holy, in regard of Gods Spiritual preſence going along with thoſe ſervices, then your *Houſes* are holy, and the *Field* is holy where you *walk* when you *meditate*, and *praying* by the *River* ſide

makes it holy; Humane consecration makes no place truly holy. If the spiritual presence of Christ makes one place more holy then another, *then* the *Communion-Table* and *Font* are more holy then *another* place in the *Temple*. And so when Gods presence hath been enjoyed at the *Font*, that is more holy then the *Communion Table*; and so when the presence of God hath been enjoyed at the *Communion-Table* that is more holy then the *Font*, and so you must bring in *Judaisme*. If the presence of God makes a thing holy; *a new Communion-Table* upon which the Sacrament was never administred, cannot be so holy as the *old Table*. Nay, by *this* the *mouths* of the Communicants are holy, having eaten the *Bread* and drank the *Wine* which was dedicated to an holy use, and so it will be sinfull for you to eat any other food. I conclude all with this, That the difference and holinesse of religious places in the times of the Gospel, is not given but taken away by the Gospel. 1. Tim. 2, 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* You may pray, and that with as much acceptableness to God in *one* place as in *another*. John 4. 21. Christ saith, *The time comes when you shall neither in this Mountain, nor yet at Jerusalem, worship the Father*: That is, Gods worship and service shall not be *confined* and *limited* to those places, as if others were not as *good* and *holy* as they. 1. Cor. 1. 2. *To them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours.* *One* place for the calling upon Christ is as good as *another*, and therefore,

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Where two or three are gathered together, I will be in the midst of them And this is foretold in *Zeph.* 2. 11. and in *Mal.* 1. 11. So that *this* is the *sum* of all, Gods institution makes the Sabbath holy: And the Bread and the Wine set apart by Gods own institution, *after* the *duty*, may be used in *secular* uses. But lastly, to name no more, no place is so sanctified by God, as that after the ceasing of that presence of God, any holinesse should belong unto it, as now when the signs of Gods presence ceased and was gone, the holinesse of that place was gone, and *then* it was *lawfull* for *Moses* to *put on his shoes.* And so when Gods presence ceased in the *Ark*, the *Altar*, and *Mercy-seat*, the places became no other then secular and civil. And now for *us* to go about (as the *Papists* do) a Pilgrimage to *Jerusalem*, as if that place had any more holinesse then others, is a foolish and abominable thing: How many bloody Battels have been fought, to the disgrace, as well as losse of Christianity, for the re-gaining of the Holy-land.

Nay let me adde, *those* places where the presence of God hath been formerly, when it hath been taken away, and those places have been used to Idolatry, they are the worse, and the more unholy; for this is turning the House of God into vanity.

The conclusion of all is this: whatever places are in holy duties, out of them they loose and leave all their holinesse, and therefore I say it is boldnesse for us to go about to tye Gods presence to a place where God hath never tyed it, I cannot but wonder how it is possible for men of reason and learning to be so blind, as to hold that

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the Lords day (which was set apart by God for the Sabbath, as you may see in the fourth Commandment, and afterwards by Christ and his Apostles, which doth amount to no lesse then an Institution) is not holy after the Service or Sermon is ended, but then you may go to play at Foot-ball, and Cudgels, and Drinking, and what not, and yet that they should say, that the place of performing religious duties in, is so holy after religious performances, as that you cannot come into it without bowing the knee, and putting off the hat, and bowing to the Altar and Communion Table, and the like, this I cannot apprehend how it should be, and I wish any of you that are of this minde, would in private give me your reasons for it, why it should be so.

Now having explain'd the point, and given you a resolution of the question, in these particulars, give me leave to wind up all with some Uses.

First, We infer the great difference that is between sanctity of places under the Old Testament, and sanctity and holinesse of places under the New Testament; they under the Old Testament had the immediate presence of God, the standing Symbols and visible signes of his presence, so long as these lasted: which was set apart by Gods special Commandment, and so they were holy, though they were not imployed in a way of worship, but you cannot say so now, our places for performance of holy duties have no such holinesse, places now differ from places then.

Secondly, by way of Inference, I note the great goodnesse of God to give us such a sweet and gracious indulgent dispensation in the time of the

Gospel

Gospel under the New Testament, as that he doth not tye us to Ceremonies or places; he doth not bind us as he did the Jews, to go three times in the year to the furthermost part of the Nation to worship: No my Brethren, no Land, no ground is now unholy, as famous old Dr. *Raynolds* said, every place is now a *Judea*, no Coast but is a *Judea*, every house is a *Jerusalem*, every Congregation is now a *Zion*: see here the goodnesse of God in indulging of us so far as to take any service done by us in a solemn and real manner, as if it had been done in those places which were formerly appointed for it to be done in.

Thirdly, I infer hence, there are several persons to be reproved.

1. We find hereby that all the holinesse of reliques of Saints doth fall to the ground: and we see the folly of those that make Pilgrimages unto Saints and reliques as the Papists do: there was a time (say they) when such a Saints reliques were laid up in such a place, and these are more holy then other places; so that this you see falls to the ground in it self: I might tell you concerning their lying about their reliques, as one said, that there were as many reliques as would fill an hundred Carts: but supposing so, all that would not make the place the more holy.

2. Hence the Superstition of those is to be reproved, which put holinesse in places of burial, and make it more holy to be buried in one place then in another: it is more holy (say they) to be buried in the Church then in the Churchyard, and more holy under the communion Table then any other part of the Church.

3. This

3. This reproves them which cannot pray any where but in the Temple, and they that use private prayer in Churches: If you have houses and rooms at home, what is the reason that if *Paules* or any other Church stand open you must run in thither, and drop down behind a Pillar to say your Prayers?

4. This reproves them that have reverence towards any place more then another, as if they did deserve more holinesse in one part then in another, as bowing to the Altar or Communion Table, or the like.

5. It reproves those that have reverence for scituation of these places, they must stand East and West, and why not North and South? all these things fall off like fig leaves; If what I have said be true, that there is no holinesse in places, and this I have made known to you not only as my judgement, but as my duty.

Now for Exhortation, I shall desire you to take notice of four things, and I have done, and shall leave you to God, and commit you to the word of his grace. If this be so, that there is no holinesse in places, then first of all be the more encouraged to serve God in your families, in those places where God hath set you, where God is as well pleased with your service as in publick places; serve God upon your knees with devotion, humility and reverence. And therefore, though I am against Superstition, and Popish practises, and those wicked cursed traps of Innovations, that the men of the world have disturbed the Church of God with; yet I am against putting on your hats in prayer, and sitting in prayer.

Those

Those that are for holineſſe of places, do not, with *Abraham*, in every place they come build God an Altar. But let *us* in every cloſet and room build God an Altar; let no morning nor evening go without a prayer in thy family, pray often, and pray continually, let your houſes be as ſo many Churches, as you read in *Rom.* 16. 5. *Likewiſe greet the Church that is in their houſe*; and in the ſecond verſe of *Philemon*'s Epiſtle, *To the Church that is in thy houſe*; there the houſes of the Saints are called Churches. This will bring a bleſſing upon your families: And if you be not willing to have that curſe denounced againſt you, (in *Jer.* 10. 25. *Powr out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name*) then neglect not family prayers; be much in prayer, and pray with frequency and encouragement, becauſe God binds you to no place. ——

The ſecond Exhortation is this, Labour to promote *perſonal holineſſe*, as well as *family devotion*; I am againſt local holineſſe: As one ſaid (that I heard once when I was a youth) Happy are thoſe garments that can carry away any of the *duſt* of the Temple; but they think not that many of their garments are unclean in wallowing in the mire of ſin. But I ſay, do you labour to promote holineſſe in your lives, in your hearts and converſations. The *holy Ghoſt* ſaith, *Unleſſe you be pure in heart, you ſhall not ſee God.* And therefore put away ſin, for if you regard iniquity, God will not hear your prayers: It is not your ducking, or bowing, or cringing, never ſo much, or your going with your hat off through the

the Church, that will make God hear your prayers; these will but dishonour you, because you live not accordingly.

5. Love the holiness of the living members, be not so much in love with the holiness of wood and timber, bricks and stones; but wheresoever you see the Image of Christ, be in love with this soul; where ever the presence of God shines, and whereever thou seest one that gives up himself to God in holy duties, do thou say, Oh! my soul, delight to come into the company of these men. *The righteous is more excellent then his neighbour.* If there be a heaven upon earth, I tell you it is in the company of godly men. I remember a famous man hath this expression, saith he, When I was in the company of the Saints and people of God, I was as a living coal; but when I was separated from them, and was among the wicked, swearers and drunkards, me-thoughts there was a spiritual coldness and frozenness went over my soul. Though the people of God are best company in heaven, yet they are very good company here on earth: And Christians should stirre up one another, and be provoking one another to love and good workes; and whatsoever you have grace, be sure to impart it. Endeavour to love the holiness of Saints, and be willing to impart your experiences to others, for this is your duty. Do not make a Monopoly of holiness, but carry company with you to heaven.

Lastly, to name no more, labour to preserve the holiness of God's *true Institutions*, those things which are of a divine consecration. What is

humane

humane consecration without *divine* institution? The *Sabbath day* is of *divine* institution, labour to keep it holy; this is a *holy-day* indeed, and *this* labour to keep your families from profaning of; but for other *holy-dayes* and *holy things*, they are much alike for *holiness*: The Lords day is a holy day indeed, and for shame do not let your children gad abroad on this day. Truly, I do verily believe, that though here be a great company of people in the Congregation, yet they are but a handfull in comparison of what are drinking in Ale-houses, and whoring, and walking in the fields, that one can hardly get home to their house for the crowd of people that are going hither. For shame let not *this* be told in *Gath*, nor published in *Askelon*. What! shall we stand up for the holiness of *places*, and yet oppose the holiness of the *Lords day*, which God hath enjoyned and instituted? Oh! that the *Magistrates* of *London*; Oh! that *Englands King*; Oh! that *Englands Parliament* would do something for the reformation of this, to oppose wickedness and prophaneness, which will otherwise bring upon *us* the judgement of *Sodom* and *Gomorrah*, and make us guilty and worthy of a thousand punishments And labour by prayer in your families to overcome that flood of prophaneness, which you cannot by your strength prevent. And then for the Sacraments of Christ, *Baptism* and the *Lords Supper*, these are Ordinances of Gods appointment, they are holy, and therefore should not be given to those that are unholy; and yet those who are so much for the holiness of places, do not care who come to the Sacrament; if they have

have but a nose on their face, they shall come and partake of the Ordinances, let them be what they will; this is to prefer mans institution before Gods institution. And then for the Lords Message and Word, that is a holy thing, and therefore love his Messengers: the Messengers of God delivering his Message with fear and reverence, you are to hear them with the same fear and reverence, and resolution to be holy, as if Christ were present. And for the Word of God, it is not enough for you to have a choice Sentence written upon the walls of your Churches, but let Gods Law be written in your hearts and consciences, and practised in your lives, that all the world may see you live as men dedicated to the true God, in all the duties of his wayes and obedience. Many of these things might have been inlarged. What I have given you with the right hand, I pray you, Christians, do not take with the left, for if you do, you will make your selves guilty of a double sin.

1. Because you do not obey the truth you hear.

And 2. For putting a wrong construction upon it.

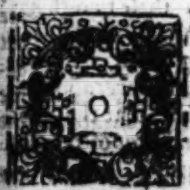
But I have better hopes of you, my Beloved Hearers, and hope that the Lord will be better unto your souls then his *Ministers*, then his *Word*, or *any thing* else can be. God blesse you and his Ordinances, and discover his mind and will at this time to you.

The End of the Tenth Sermon.

Colos. 2. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk in him:

Rooted and built in him, and established the in faith, as ye have been taught, abounding therein with thanksgiving.



Mitting the division, and in part the opening of the words, the Observation is this; *That those that have received Christ Jesus the Lord, must accordingly be rooted, built up in him, and stablished in the faith; and walk in him as they have been taught, and abound herein with thanksgiving.*

This *receiving of Christ* signifies to believe in him. It is not only to *receive* his *Doctrine* or *Benefits*, but to *receive* his *Person*, to receive him as related to us; for the uses and end for which he came into the World, and for which he offers himself to Souls by the preaching of the Gospel. *Sinners* have lost and undone themselves; Christ comes to be the Physician of Souls; he will not save the *unwilling* and *Despisers of his Grace*, while they *continue* in their *unwillingness*. He will save them by the way of *covenant*; while he consents and tenders them his *Grace*, he will have them *consent to the terms of his covenant*. The consent of the heart expresst by our covenanting with him, is this receiving of Jesus Christ. He

is willing to be our *Physician*, and when we take him to be so, we receive him. He is willing to save us from the guilt and power of sin, willing to be our Lord, Head, Intercessour with God, Justifier, and *all* unto us; and if we consent to this, and take him as offered, this is receiving Christ; with whom his Benefits are also received; the remission of sins, indwelling, renewing, comforting spirit, title to everlasting life, *&c.* In the receiving Christ all this is received.

Receiving of Christ contains these two things; or these two things are essentially contained to make up the nature of saving Faith, *i. e.* to believe the Doctrine of the Gospel concerning Jesus Christ to be true, and to consent that the goodness that is therein revealed and proposed, shall be ours. To believe what Christ *is*, and what he hath *done*; so far to believe it as here we are resolved to venture our souls, (though there may be some weakness through our Faiths imperfection) and believing this Gospel to be the certain Word of God; Then next, to entertain the Christ that is offered in this Gospel to be ours, with all the benefits that accompany, and to all the blessed ends to which he is revealed: Thus the Water of Life is freely tendered to all that are *a thirst*, and there is no more required, but *come* and *drink*.

Then there is Two things implyed that are the immediate products of this saving Faith, and inseparable from it; that is, *trusting* on him as *the Redeemer*, and *obeying* him as a *Lord*. To *rest* upon him as a *Redeemer*, Romans 15. 12. And here as far as the soul feels entertainment and ex-

encouragement by Christ, overcoming his doubts that Christ will reject him, *&c.* so farre he hath quietnesse of soul in Christ, and will trust his soul upon *Christ*. And then, the *obeying* of him in order to our full recovery, as a Patient must obey his Physician in using his Remedies, and means he prescribes for killing our sinnes, restoring our Soules to Gods love, and being with him to eternity.

The Nature of *Faith* is to receive *Christ*; the sincerity of it lies in the suitablenesse of the act to the object; that we receive him as he is: Now, in *Christ* there is something essentiall to this act; that he be a *Saviour*, and our Saviour, *&c.* and there is something makes unto the well-being and fuller attaining of the end: The *first* are *the objects of Faith it self*, as 'tis of absolute necessity to *Salvation*: The *second sort* are *the objects of Faith as it is strong*, and makes to the well-being of a *Christian*. All that is essential to *Christ*, as a *Saviour*, and *Redeemer*, is to be believed by him that will approve himself a True Believer. And thus to receive *Christ as the eternal Son of God, made man, the Redeemer of the World*, ruling us upon the right of Redemption, justifying us before God, bringing us to God, and interceding for us: And thus *Christ* must be received according to his Offices, and as those uses for which he is given to the soul do import and imply.

For the Application of this Point;

First, Let us begin with those that our businesse at present doth not mainly lye on. Must Men *walk in Christ as they have received him?*

What shall we say to those that *have not, will not receive him!* stop us at the doore, that we cannot bring in the *Doctrine of Christ*; that will not *receive the Principles of Christ*: How can we bring them, and build them up, that will not suffer the *Foundation* to be laid, the *Sect* to be received? Hast thou not received Christ? Then thou hast refused Christ, been a Despiser of the Gospel of Christ, which will prove thy great condemnation. What is it for thee to hear the *Name*, and not to have the *Spirit* of Christ? Do not go upon *Conjectures*: it's one thing to number thy self with those that are *Christians*, as to *outward appearance*, and another thing to *open thy heart*, and deliver up thy self to Christs Government, and as a lost sinner to receive him to those ends a Saviour must be received. And remember, this was no small Work, God's sending Christ into the World; no small thing to fetch thee from Hell and Satan, to wash guilty souls from all their sinnes, and to bring them to everlasting glory. If these great things be rightly understood and believed by thee, if Christ be understood well as Christ, it must be done with awakened, humbled, self-resigned heart, making the greatest matter in the World of these things: Hath thy soul been seriously taken up about thy own recovery? And hast thou received Christ as a man that was ready to be damned? as one that had a load on his soul heavier than all the Mountains of the Earth, to ease and deliver him? As one that was under the frowns of God, in a state of enmity, receives reconciliation? Hast thou received Christ, as if thou hadst received Heaven in him? Believe it, these are great transactions;

transactions, and will affect thy heart; and it is not a *sleepy* or *jesting* matter thus to receive Christ: consider what it is to receive Christ.

1. If you have received Christ, you have received the great *Reconciler*, that bindes up the broken-hearted, quiets those that tremble under the threatnings of God, for fear he should forsake and cast them off for ever.

2. If thou hast received Christ, thou hast received a perfect *enmity* to *all sin*, that will never let thee *rest* in sin, but be perswading thee from it, and conflicting in thee against sin in thy soul: If thou hast received Christ, thou hast not received a friend for sin, that will plead for, or give thee leave to commit sin; but one that though he beare with thee in thy weakneſſe, yet abominates thy sin. If thou hast received a Lord and Master to rule, to be consented and subjected to him, and to be ruled by none but in subordination to him, who will break those in pieces that refuse his Government. *Obedience*, and not *verbal profession*, is the thing he requires. Hast thou entertained Christ to be the Master of thy words, thoughts and deeds, whose Government thou liveſt under, more than under any in the World?

3*dly*. If you have received Christ, you have then received the beginning of felicity and full contentment to your soules; having found none in your sinnes, you have it discovered to you where it is; therefore with gladneſſe go you on; and so far as you have hopes of attaining it, so farre you have great contentment, *&c.*

4*thly*. In a word, if you have received Christ, you have fallen out with sin; subjected pleasures,

profits and honours to him, and you have received his Spirit, and this Spirit hath made you new, and maintains a Warre within you againſt the Fleſh, *&c.*

If this be not thy caſe, Oh that thou knewest what a caſe thou art in! For then

1. What the better art thou for all his blood ſhed as yet, if thou wert this day to dye? What would Chriſts blood do to the cleanſing and ſaving of thy ſoul?

2. How canſt thou look thy ſinnes in the face, and think on what thou haſt done, and art? How canſt thou look inward into thy defiled heart, and not tremble, when thou haſt no more ſhelter from the wrath of God?

3. How canſt thou look God in the face, who is a hater of ſinne? How canſt thou read his Attributes, think on his Threatnings? *&c.*

4. How canſt thou think to have any Duty accepted, any Prayer heard, or rewarded? *&c.*

5. How canſt thou think on the Day of Judgement, on the time when thou muſt receive thy final ſentence, if thou haſt not received Chriſt? Oh what a thing is a Chriſtleſſe heart! *&c.*

Q. *What ſhall I do that I may receive Chriſt?*

A. 1. Till Chriſt be thine, and hath brought peace from Heaven to thy Soule, let no peace be there to keep him out: I do not ſay, overwhelme thy ſelf with ſorrow; but let ſorrow dwell there, and let holy cares and ſolicitouſneſſe about thy ſpiritual ſtate be there till Chriſt come and quiet and reconcile thee to God.

2. Read and believe the Goſpel; ſee there what Chriſt

Christ is, and thy necessity of him: *Believing* will open the door to *entertaining* him; *assent* will procure thy *consent*.

3. Keep up no Idol in thy heart against him. Turn out that that keeps out Christ. How dear soever it seems now, at last thou wilt see it more necessary to detest than keep it.

I come now to exhort all poor weak Christians, that they would make after confirmation, and grow to a greater measure in Grace, as they have received Christ. It is not enough to be *conceited* that you have been converted; and it will not be enough to the assurance of your conversion, or safety of your souls, that you think you are converted, and you sit down there: He that is content with the opinion he hath Grace; therefore desires to have no more, because the Promise of Salvation is made to the *Truth of Grace*, it's a sign he never had Grace; *Strength in Grace* is your own felicity, 'tis part of your happiness: Your eternal happiness will partly consist in your *personal perfection*; and without personal perfection, all heavenly glory will not be a perfect felicity. If you have fixed your Anchor in Gods Promises, this engages you to look up, make after, and proceed, *&c.*

Take these Motives.

1. Consider, there is the same reason to move thee to grow and proceed, as there was to move thee to thy first believing. Why do you become Christians, but because of the necessity of the Riches and Excellencies of Christ, and that there was better things in Christ, than in the World? And are they not so still? Is the

case changed? If Christianity was reasonable, then it is reasonable now; if it was necessary to begin, it is necessary to hold on, and proceed in your Race, till you have obtained the Crown.

2. Your receiving Christ essentially, contains in it an obligation to proceed and go further; actually to trust and obey him, whom you have taken for your Lord and Saviour, from the very Offices and relations of Christ received.

If I be a Father, where is my fear? If I be a Master, where is my Honour? If I be a Saviour, where is your confidence in me, submission to my saving-Work, Obedience to my healing-Precepts? If I be your Lord and Master, why do not you learn of me as your Master? *&c.*

Your first *Covenant* engages you to proceed in fulfilling the things promised in your *Covenant*, &c. Better not have promised to be his people, than to promise and break this promise. The very *Mercies* also you have received from him, pardoning your former sin, entertainment in his Church, and all the blessings there found, are as so many Obligations to proceed.

3. Ever since we came home to *Christ*, we have had an addition of Reasons, besides the first Reason we had to believe: Every day brings in new, *&c.* Certainly if a little were desirable, more were more desirable: If the people that stood afar off, and never tried what Christ and Grace is, were bid to *come in*, those that have tryed and tested, are bound to proceed much more: You have the Spirit of God, experiences of his love, tasted the bitterness of sin, have had some tryal of the truth

truth of such things of which we speak, when others have *eyes*, and *see not*, &c. and will you turn back that have tasted? *&c.*

4. Consider how much hath been lost upon many a soul for want of care to take rooting, and to proceed; How much labour of the Ministry, mercies of God, pains and care of their own. I speak of those that have seemed sincere, not indeed so; that have many times comforted the hearts of their Ministers and Friends, and have had some kind of comfort to themselves in that taste they have had of the good Word of God. How many times hath the Preacher been gladded to see such a one come to him, seemingly with a broken heart, seeming to set themselves in the way of life! yet the flesh prevailed for want of confirmation. How many years have some spent in duty, in hearing, prayer, gracious society, profession of Religion! yet afterwards the world hath drowned all. What cause have you to see you lose not the thing you have wrought.

5. Consider how much of the works of your own salvation when you are converted, is yet undone. Though you are sure your conversion is true, how many temptations to resist, enemies to conquer, duties to perform, and Heaven to be taken upon all those terms, as the tenor of your Christianity! therefore you had need to stand fast, and having done all, to stand, you have need not only to believe, but to wait and be patient in believing; and to proceed in the way you have chosen.

6. The want of strength and building up, makes the lives of many full of lamentable languishing weaknesses, scandals unto others; pain, calamity, and trouble to themselves. How long in healing?

And

And how much smart and pain, while the fruit of their own folly is cured? How little, and how frequently do temptations prevail? And hence as in a wilderness, they are going one step forward, another backward; no evident keeping in God, and all through the fruit of their own languishing weakness; the fruits of the sins of Professors have been such, that it should make you do all you can possible to escape the troubles at home, and reproaches abroad.

7. A life of spiritual weakness, is usually a burden unto him that hath it; it doth not only occasion his falling into sin, and so renews the wounds of his soul, but is a constant burden to him; not that any measure of Grace is troublesome, but that which consists with so great a measure of remaining corruption, this is the burden: sickness is burdensome though there be life. Methinks you should not then be reconciled to your fears; you should methinks see so great difference between the sick and well, that for your own peace sake you should seek after confirmation. Every duty they do is their pain, which is another's pleasure, prayer, &c. their burden sometimes tir'd, weari'd, dull, &c. presently overwhelmed with temptation: every duty is a grievance to them through the weakness of their grace and their corruption.

8. Christians that are weak & not confirmed lose abundance of the fruit of Gods Ordinances that are improved by others. How many a truth that tastes exceeding sweet to others, have no great relish to them, nor growth by it! A healthy man hath more relish in ordinary fare, then a sick person in varieties; the full stomack loaths the Honey-comb.

9. The

9. The weak and unconfirmed Christian is unprofitable comparatively unto others; not that the Church would wish the weakest member out, but comparatively unconfirmed Christians are very unprofitable unto others; like little children in the Family that must be looked to, make work for a great many more about them. What doth a sick person? but the work of others is to feed, support, and be a help to him. The Church of God hath need of strong Christians that can pray in faith, fervently for others, & you scarcely pray for your selves. Consider when the Church needs a great deal of help, will you sit down with low attainments, and little things, when so many hundreds about you need so great assistance.

10. Weak persons are many times the troublers and very dangers of the church; many calamities have been occasion'd by them: the sins of professors have occasioned the displeasure of God on the church: their errors hindred truth, and made divisions. When Christians have not so much strength as to know Truth from Error, that hearkens to every one that speaks with likenesse: What have these Christians done in the church? What mercies have been driven away, so farre that I think the church of God, from the Apostles dayes till now, hath suffer'd more by the sinnes of Professors, than the malice of their Enemies! And how canst thou expect God will save thy soul, when thou hast set the church on fire, and been so great hinderance to others, that many should perish occasionally by thy example? *&c.* The greatest sufferings of the church hath come from the miscarriages of the church.

11. Such

11. Such have been the great dishonourers of *Christ*; and the Graces of ancient *Christians*, the glory of their Professions: their charity, self-denial, Heavenly-mindedness, Patience, &c. preached the Gospel to the World more effectually than ever their words could do. God expects your lives should be a considerable means for the conversion of wicked men: the same God that hath commanded ministers to teach others by their doctrine, hath commanded you should live for the conversion of the world; that your zeal, humility, patience, charity, self-denial, should win souls to God: and if it be a sin to give over Preaching when we may, surely it is to give over living, &c. *If we unto you I preach not the Gospel*, then *we unto you if by your lives you preach not the Gospel*. How many sinners have you about you, and how do you wrong and rob the Ungodly of that Ordinance God hath appointed for their conversion and Salvation? You are the Persons that take the bread out of their mouths, the means that should save them out of their hands, while you deny them one of the commanded means of salvation, *i.e.* the *eminent example of your lives*: And if it be so great a sin to stop Preachers mouths, how great a sin to neglect this Ordinance? Nay, are you not a dishonour to the Church? Is it not because of Professors ill lives, that the Prophane deride Religion, while they see not that glory in it that should overpower an unbelieving and denying soul, and should indeed effectually manifest its excellency? Are these the Professors, that are proud, stubborn, passionate, censorious, self-conceited, contemptuous, and envious as any others? I know the world is apt enough to slander, and the Servants of God bear a world

of

of unjust reproaches: But oh that there were not this occasion? &c.

12. Those that are not confirmed and established in Grace; the Devil, when he hath prevailed by a Temptation on themselves, can easily make them his Instruments to draw and tempt others from their Duty, to discourage them in their Religion, and to do that mischief in the World he hath done by temptation of their own soul. 'Tis ordinary for Satan to make use of lapsed, distempered Christians to be the Instruments of his Temptations to those that are better, &c. An honest Christian will not so easily hearken to a Drunkard, or Swearer, as to a Professor he hath good thoughts of, *Gal.* 2. 13.

13. For want of strength and establishment in Grace, poor weak Christians are a very great encouragement to the carnal hopes of wicked men. I think scarce any thing in the World hinders our preaching more than this; when the Wicked see those that make the greatest profession no better than themselves, and in some things worse; this hardens him against all the convictions that can be brought against him: tell him he cannot be saved without conversion; he looks upon Professors, sees them contentious, worldly, peevish, passionate, &c. sees some sin or other; this makes him think he is as well as they: Must there be so much adoe to bring men to this state? is this the difference? &c.

14. Methinks it should be some trouble to an honest heart, that yet we must be so like to the children of the wicked ones: and the weakest Christians are the likest to the Wicked: I do not mean weakness in gifts or knowledge, &c. but a weakness in practical saving knowledge, love of God, self-

self-denial, Mortification, Heavenly-mindedness &c. they that are in these the weakest Christians are the next and likest to the Wicked: And doth not this grieve thee, that though thou art not a child of the Devil, thou art so like one? We should not be conformed to the World, nor like to them in any thing, no not in outward Vanities; but to imitate the Fashion of the World, as to inward corruptions, to go in their garb, when a palpable vanity; to have so much of their pride, peevishness, malice, worldliness; oh look upon thy heart with humiliation.

15. Consider what a dangerous and lamentable standing those have that be not established, &c. you stand, but it is as unrooted plants or trees that stand shaking in the winde; beholders are alwayes looking when they fall, you stand, but it is as a sick man, *wavering, reeling*, like *Lots wife, looking back*, and alwayes upon every occasion ready to repent: you have been Believers; little things perplex & trouble you; little tribulations and afflictions discompose and disturb you, little temptations make you question the Scripture, the Providence of God, his love and care of his people, and the great foundations of Religion: Foundations seem to shake because you are shaking and tottering, &c. And what is like to become of such a soul! If thou standst shaking under small temptations for want of confirmation, what wilt thou do when a Papist or Quaker, &c. shall so speak concerning Religion which thou art not able to answer? and so the surest foundation seems nothing when thou hast so weak hold: our greatest afflictions next to the misery of the ungodly, is to think of our weak ones, what will become

of

of them: & verily we do expect a considerable part of our congregation should be carried away, those that are *Christians and know not why*, yet have not humility enough to make use of others, and to keep close to those that should assist them: Remember when you see such times, when seducers are able to say the worst, shall make the strongest assaults on the weak ones, how many will be like to fall? Again, sickness, death, dying times will come when you shall find a little grace will not easily do your work; and though you perish not, yet you may faint, and to your sorrow finde the want of confirmation. You cannot but know how the strongest are put to it in trying hours, or at death. Will slack unsettled hopes of another life, such distempered hearts fight and encounter with such tryals? Never think of dying comfortably, if you follow not after confirming grace.

16. It should humble you the more, that you have been so long, so many years in the School of Christ and love God, *&c.* no better: Should not you in this Apprenticeship have learned better your Religion, and been Teachers of others, when perhaps, if in the principles you are assaulted, you will show your weakness as soon as any? May not Christ say, *Have I been so long time with you*, and yet have you *known, liv'd*, &c. no *better*? reached no higher, attained no further? weaklings still? Nay consider in this time what advantage have you had for growth? A tree planted on a barren wilderness may not grow so much as in a fruitful place; but you have had the plenty and power of the Ordinances of God, the choicest of the means and helps of salvation.

17. Con-

17. Consider, the nature of true Grace tends to this: will you cross the nature of it? shall we be such weaklings in Religion, which cross so the nature of *Grace*? for *Grace* the more it is exercised, the more *it encreases*.

18. Heaven it self is perfection, and the work of a Christian is to press towards Heaven, and therefore 'tis to press towards perfection. You should make towards the end in a manner and way that is suitable to the end. Persons that enjoy so much already, and hope for so much greater, should not put off God with such little things.

19. Little grace shall have but little glory. You know not how great a difference there is between the least and highest in the Kingdom of God; Nay 'tis not only for a Christian to desire to be glorified, but to enjoy the highest degree in glory: to serve God with the best, and improve his Talent to the utmost, that his heavenly reward may be according. A Christian should not slight it when 'tis tendred to him and in his eye.

Quest. *But how shall I know I have attained this confirming Grace?*

A. These signs following shew a Christian confirmed and strong in grace, which I will name, that you may know what to aim at, and what to desire. There is not so great a difference between a King and a Beggar, between the greatest health and sickliest man, as between a strong useful Christian, and a poor languishing soul, *&c.*

1. A confirmed Christian is one *that can resist many subtil and strong temptations*; not only a single temptation, but when Satan assaults on every side with

with errors on both extreams, with importunities of several parties, with temptations of prosperity offered, of adversity felt or feared; strong temptations that seem to lay a necessity of yeilding on a weakling, that makes him say, I must do it to save my liberty, family, life, &c. A strong Christian can say, there is no necessity: he can make light of those temptations that seem to be a necessity to other persons: he can confute a subtile Sophister, and deal with a cunning Adversary: Satan cannot so easily go beyond and out-wit him.

2. He can do great, excellent, and useful work, is serviceable to God, if he have opportunity in business of greatest consequence: he doth not serve God only in some little and inconsiderable things, but in his place sets himself to the work of God, doth the great work of his Majesty faithfully: The service of God to him is more easie and delightful: as to go ten miles is more easie to the healthful, then one to a sick person: he can go through Gods service with pleasure, ease and delight, without tiring, fainting, sitting down, or giving over.

3. He can digest the hard truths and providences of God, that are ready to puzzle, perplex, and over-set the stomach of a weak Christian: he hath laid his foundation, to which he reduces all things of difficulty, and by the help of those great truths he hath received, he can easily see through the difficulties of all that are yet before him. He can tell how to reconcile those things in Scripture that seem contradictions: where he meets with a difficulty, he can easily discern the cause is in himself, and that there is an undoubted way of reconciling them, though he hath not attained to it. He

can easily quiet his soul under the most difficult providences, and interpret them so as is consistant with the truths of God, which must expound them: he reconciles providence with providence, and providence with Scripture: whereas a weak Christian is ready to say, *A hard saying, who can hear this and that?* And 'tis the difficulty of these kinds of Truths that make so many turn their Religion, because not able to digest the hardest Truths of God. Cross providences makes them question Gods love, *&c.*

4. He is one that can exercise various graces without setting one against another, destroying or contradicting one another. He can do many works, believe many truths, perform many duties at once, He can rejoyce and sorrow at once, and make his sorrow a help to his joy, and his joy a help to his sorrow, and so exercise both in that nature as will not directly hinder or weaken one another. He can tell how in such a time as we are in to rejoyce, yet to be humble: to be cast down at Gods feet in the sence of the sins we have committed, and of Gods displeasure, *&c.* yet to rejoyce in the mercies we have, and do expect to possess. He doth not look all upon sin, all upon affliction, or all upon mercy; but can eye every thing, and give every thing its part: can exercise grace methodically, give truths and providences their proper place in his meditations and affections: and this makes his life orderly, beautiful, regular and useful: whereas a weak Christian, let him set himself against one temptation, he is taken in another; if he humble himself in soul; he can do nothing but humble, weep, grieve, fear, and be ready to cast away all comfort, all sence of the love of God: if he set him-

himself to the consideration of the grace of Christ, he is apt to forget Humiliation, and to be puffed up with Spiritual pride, *&c.* Thus he hath not skill, strength and ability to carry on all the whole work of grace together.

5. A strong Christian sinks not under those burdens that would press down and overwhelm a weak Christian: he can bear heavy burdens, and more easily away with them, making it a recreation to bear some things that another would sink under, and cannot bear. 'Tis thy weakness that makes thee make such a stir, when God layes on thee personal, family, publick afflictions, that makes thee shrink under them: strength of grace would enable thee to see God and glory in the midst of them, and to say, *all shall work for my good*: it would enable thee to get advantage, and be bettered by them. Hadst thou strength enough to improve them, thou wouldst take comfort from them, and support thy self under them: but when thou hast not strength enough to understand Gods meaning, to see the duty then called for, to improve all for God, to do that service to God thou shouldst do in such a condition, no wonder if thou have not grace to support and comfort thee in that condition. Whereas the confirmed Christian by strong faith, love and patience can carry great burdens, *&c.*

6. *Is helpful to many, and troublesome unto few.* They are the useful persons in the family and place where they live: it is they can counsel others in their doubts, help them in their straits, that can bear up the weak when ready to sink, that can hold others by the arm when not able to go upright; that tend Gods little ones: and if it were not for these,

what would Gods little ones do? They are so furnished with patience, which God hath given them for the use of Weak Ones in his Family, and though they are troublesome, or do that which might be a disturbance to him, they will not thrust them out; it is they that comfort the feeble, support, provide for, strengthen, and confirm the rest, and were it not for these, what backsliding hearts should we have? *&c.* And they are comparatively troublesome to few, (though, while corruption cleaves to them, they shall sometimes:) It is not that they are censuring their brethren, that are stirring up division, and make all that feud that is in the Church. If they might be hearkned unto and regarded, there would be quietness and composure (for if ever there be peace, it will be by the strong ones:) But weak ones in grace are the burdens and troublers of the Family: you may know they are the weak ones in Gods house, in that they are those that are alwaies crying, complaining, making fire-work in a Family, backbiting, censuring their brethren, quarreling with one another, *&c.* These peevish, troublesome souls are the weak ones, *&c.*

7. The strongest in Grace are the best able to stand, work, and suffer alone. Though in duty they should not be alone when they can have society, and though the rest are most humble, therefore are sensible they have need of others, and will not throw away any of their helps; yet if all forsake them, they will stand to it still: they go not to heaven meerly for company sake: they be not Christians meerly because such and such are Christians; If all the world forsake Christ, they will stick to him, unlesse Christ leave them to their own weakness.

neſs. But the *weak Chriſtian* hath a great deal more need of comfort and ſupport, and lives a more dependent life: they cannot ſtand, work, ſuffer alone: if their Miniſter fall, they fall: if their Relations change, they change; if there be not ſome body at hand to confute an Adverſary, they yield: if there be not ſome body to keep life and warmth, they grow cold in every duty: in affliction they can ſtep on no longer then led by the hand, *&c.* have Chriſtians to ſupport, and to quiet, and moderate their Paſſions, and to teach them the Doctrine of Patience: they can hold up no longer then they are refreſhed with cordials: What would become of you, ſhould God let you ſtand by your ſelves? *&c.*

8. The ſtrong Chriſtian is one that can beſt live without Creatures upon God alone (and a weak Chriſtian is one that hath moſt need of the Creature, and can leaſt live upon God alone) under the cenſures of the godly, frowns of the wicked, without riches, honours, pleaſures; can have quietneſſe and contentment in God, whether he have any thing or nothing, where-ever he is, *&c.* The more neceſſity thou art in of having ſomething beſides God for thy conſolation, the more weak thou art: there muſt be comfortable proviſion in the family, health, eaſe, liberty; there muſt be ſupply: I know not how to be poor, diſgraced, *&c.* this impatient ſoul is the feeble ſoul: Impatience is nothing but the fruit of weakneſs. The ſtrong Chriſtian can live upon God alone; therefore if men make as if they were undone, if loſt in their eſtates, 'tis a certain ſign of a lamentable weakneſſe of a ſick ſoul.

9. That is the beſt and ſtrongeſt Chriſtian, and moſt confirmed in grace, who is moſt employed and

abides in the love of God, in love to God: That hath the fear of God, but goes beyond fear, and loves most, and abides most in the love of God: That makes it his great business to feed upon and study the love of God to him, and to return love to him again. The more Gods love is on thy heart, and the more thou livest in the fruit of that love, the stronger Christian. But he that lives most by a kind of constraining fear, though he may be sincere, he is but weak: where there is nothing but fear and no love, there is no sincerity; but where there is some little measure of love, fear is such a tyrant that it will many times cloud it, so that almost all his life seems to be moved and managed by fear: and in this there is much lothness & unwillingness, and they had rather do otherwise then they do: according to the measure of love is the strength of grace.

10. He is the strongest Christian that hath most pure and most universal love to others, that can love all men, even an enemy, with true unfeigned love, even with such love as belongs to a Christian: that can love every Christian, and not a party only, with the pure and fervent love which belongs to Believers: that can love every child of God and not those only that are of his opinion, or have done him good, but all because they are children of God, with a sincere and special hearty love: That is the weak Christian that picks and chuses, that is staggering when he comes to loving an enemy: that takes in those that agree with him in judgement, and makes those almost only the object of his love; that would confine his affections to some narrow society, some little sect, party, or parcel of Believers, and cannot love Christians as

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Christians: And hence it is, division is the effect of enmity, or of weakness in grace, for want of the universality of love. I would make no question to prognostick the healing of all divisions within this Nation, could I but advance all that are concerned in it to the right temper of Christian love. 'Tis the weak children in Christs family that falls out, when we have not enough love to reach to all, and to love a Christian as a Christian, *&c.*

Quest. *What must be done by those that are converted to keep them where they are, to help them unto growth, to make them better, to further their confirmation, to secure their salvation, that they may after all attain the Crown?*

Answ. I shall leave with you twenty Directions; and as many as there are, there are not more then you must practice; and take them as if they were the last Directions I should give you; and take them as practicals, not as notionals, that you must live upon as long as you live.

1. See that the foundation be soundly laid in your head and heart in matters of your Religion. In your head, *i. e.* that you well understand what Religion is, what the Christian Religion is: what God is: what it is for God to be yours, in his Attributes and Relations unto you: what he is, and will be unto you: what you are, and must be unto him: what sin is, how odious, wherein it's evil consists: what is sin, and what not: what sin hath done in the world, and what state it hath brought transgressors into: what Christ is, what he hath done for mans recovery and redemption: what he hath wrought, gives and offers to the world: The end and design of God in the work of mans re-

demption: The tender of the Gospel-Covenant of grace, freeness, largeness, and excellency of the grace of this Covenant: The end of our Religion; the everlasting glory that is revealed in the Gospel, what it is, how sure, and how great. When you understand these things, get a sound and radicated belief concerning the Truths of the holy Scripture revealing all these things: And think it not enough that the Scripture is true, or that you are resolved so to believe, but get the best grounds for your belief: be well established on those grounds: Read the Scripture much, till you are acquainted with, and relish the matter and language, and feel the power, and till all be delightful to your souls in reading. And be not ashamed to understand the Fundamentals: look to your Catechisms: The Fundamentals of Religion you must understand and receive. And when you have got them into your head, be sure you get them into your heart, and never think any truth received as it ought, till it hath done some special work on your heart; till you believe that God is Almighty, Just, Holy, *&c.* and all the Attributes of God have made their holy impression on your heart: that the sanctifying knowledge of God hath warmed your affections, captivated your souls, that God be inthroned in your hearts by the belief and knowledge of your minds: Know your selves so as to be humble: know *Christ* so as he may be sweet unto you, and exalted by you: set up *Christ* in your souls nearest to your hearts: know sin so as to hate it, *&c.* 'Tis the entertainment of the good things of the Gospel by the will that is the principal part of your Religion. 'Tis a matter of lamentable consequence

sequence in all your lives, when there is not a sound work at the heart: how little life will there be from any truth in reading or hearing? The Fundamentals of Religion must be so received, as not only to have an old heart mended, but a new heart made. Thou understand, believe, and give up thy heart to that thou believest and understandest.

2. Know and remember the work of your Salvation, must be as long as your lives; and that you have never done, till you have done living. I give this direction because I finde something in Christianity, the remains of Carnality is apt to hinder, &c. and some professors, when converted, they are reconciled to God, and safe, &c. but there's a great deal to be done after, &c.

3. Understand well wherein it is your confirmation, stability, rootedness, and growth in Religion doth consist. The chief part of your growth in grace is not to know more things than you knew before: but to grow in the knowledge, belief, entertainment, and improvement of the same truths that at first you did receive: (not that you may not or should not know more, for the clear knowledge of the fundamentals, guide you unavoidably to the sight of many other truths, which a darker knowledge of those fundamentals will not discover to you.) 'Tis not additional to your former knowledge, but the clearer knowing, founder believing, heartier entertaining and improving of the truths you knew at first; as the health of a man consists not in having every day variety of food, but in the partaking and digestion of the same food, that's fittest for him: get but a more perfect conviction, a concoction of what you knew before, and this is

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your growth. You may grow in the knowledge of Gods attributes by knowing them more clearly, orderly, distinctly, satisfactorily and believingly then before. There is a world of difference in the manner of knowledge, between a dark and clear knowing things: grow in a greater love to them, and greater skill in entertainment, improvement, and practise of them.

4. Grow downward in humility, and inward in the knowledge of your selves: and above all, maintain a constant abhorrence & jealousie of the sin of pride: grow in humility, & fly from man; keep a constant apprehension of your unworthiness and weakness, of the odiousness and danger of sin, of spiritual pride (so called, because exercised about spiritual things) of being puffed up with pride of any thing in your selves, of being too confident in your selves: be low in your own, & expect not nor desire other good thoughts of you. Humility lies not in humility of opinion, of speech, garb, or carriage; but in opposition to high thoughts of our own parts, gifts, godliness, when we think of these above their worth: still remember *Pſ.* 25. *Prov.* 26. 19. *Iſ.* 57. 15. *Job.* 22. 19. as ever you would grow in grace and be confirmed Christians, keep a low esteem of your selves, be mean in your own eyes, be content to be mean in others, and hearken not to secret flatterers that would puff you up. Take heed of any thing that would puff you up, *&c.*

5. You must understand that you are Disciples in Christs school, where Ministers are his teachers and guides: the Ordinances his means for his peoples good, and the Scripture, the Book you must learn: therefore keep in this order: keep under

these

these guides, commit your souls to those that are faithful, and fit for souls to be entrusted with: and when you have done with humble submissiveness to their teaching, keep in this school under those officers in their Discipline, and dwell in the Catholick Church and Communion of Saints, and understand the duty of Pastors and people, *Heb.* 13. 17, 18. 1 *Thes.* 5. 12. *obey them that have the rule over you.* If God had seen the poor Christians sufficient to support themselves, he would never have made it the duty of all to be marshalled and ranked in several schools, ranks, orders, and all to walk in this order to Heaven. If you withdraw from under Christs officers and ordinances, you are in danger of being snatcht up as straglers.

Quest. *What shall we do? who shall we take for our guides, if God take them away? &c.*

Ans. 'Tis not the denyal of publick liberty that loses that relation between a Pastor and his flock, nor any word from man should cause a poor soul to trust it self for guidance of Salvation to one that is not able: a mans soul is not to be hazarded upon damnation, by being deprived of the officers & ordinances of Christ, and cast upon the conduct of a blind guid, meerly for the pleasuring of a meer man.

6. Be sure you understand the nature of Church union, and necessity of maintaining it, and abhor all wayes that are truly Schismatical, that would rent and divide the Church of Christ. As you must not under pretence of avoiding Schisme, cast your soul upon apparent hazard of damnation, so you must maintain the necessity of Church union and Communion: when Christs members walk in Communion with Christs members, supposing

posing that which is singular to the generality of judicious men. Take heed of any thing that would withdraw you from the communion of the generality of those that are found in the Faith. Take heed of withdrawing from the main body of Believers. *Christ* is the head of his Church, he will never condemn his church, walk in those sublime tracts *Christs* Church hath walked in. Division amongst *Christians* is a sin God hath described to be odious, and tending to the ruine of Christians. Be very suspicious of any that would draw you from the main body of Believers, and keep communion with the universal Church of Christ, with the generality of the Godly in love and affection, *&c.*

7. Be sure your own hearts and wayes be the matter of your dayly study; and when Hypocrites have their work abroad, let yours be much at home: while they make it their business to censure this or that man, let the main of your businesse be in discussing the inward of your own hearts, in keeping all right between God and you. Observe your heart *inclinations*. If any inordinate inclination after any thing, set a special guard; mark which way your thoughts go, that you may know your *inclinations* by your *thoughts*. In a special manner preserve *tenderness of conscience*, fear of *sin*, loathfulnesse to displease God: Let *Truth* have the mastery, maintain such a conscience that dares not sin to save your lives. Be sure you sin not wilfully. Obey the light.

8. Be sure to keep up continually a lively apprehension of the state and place of your everlasting happinesse, to live by faith upon the unseen world. Know where your happinesse lies, and what it is, that you grow not to carnal apprehensions of your hap-

happineſſe. Live upon heaven, and let that be it that ſhall animate your faith to duty: and all that you may ſtill be weary of vexations, and ſenſible of the vanities here below: Let your converſation be above. Be confirmed in your apprehenſions of the certainty and excellency of eternal bleſſedneſſe; grow more in heavenly mindedneſſe, and in faciſfaction of ſoul in the hopes you have of theſe things.

9. Underſtand the nature, method, and power of temptations how to reſiſt them, and live in watchfulneſſe. Be not a ſtranger to Satan and his methods of tempting, what you have to watch againſt and oppoſe, where you muſt be armed. Underſtand the nature of *Chriſtian watchfulneſſe*; keep up a conſtant reſolution and courage in reſiſting, eſpecially the temptations you carry about with you, of your calling, conſtitution, company, and of the times; ſet them down, remember them, keep a ſpecial obſervation of them all: and ſay this and this it is I am in danger of; and 'tis my *integrity* and *ſalvation* that's in danger, and here place a ſpecial guard, and make it your buſineſſe to reſiſt. The principal cauſe of Chriſtians negligence in this, is the ſecurity of their conſciences, and love of their ſins: did you know your danger, you would better look after your ſafety, 2 *Cor.* 2. 11.

10. Eſpecially underſtand how much the *fleſh* and carnal *ſelf* is an enemy to God and your ſouls: and how much you are engaged by the Chriſtian Covenant to live in a *warfare* againſt your ſelves, and againſt your fleſh. You muſt not think the life of ſelf-pleaſing is conſiſtent with Religion: underſtand how you are bound to take the fleſh for your enemy, to watch againſt it, and to live in a

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continual combat with it. *Col.* 3. 5. The flesh is your chiefest enemy: the very senses themselves are grown *inordinate*, and the *work of faith* is very much seen in its exercise this way: If you get an opinion that you may eat and drink, and cloath, *&c.* and do all things to gratifie your selves, *&c.* then no wonder if you finde but little encrease in spiritualness while you grow so carnal. Understand and practise the duty of *self-denial*, *self is the very heart of sin*: read it not under pretence of *liberty* in *Religion*.

11. Give not way to a *formal*, *heartless*, *seeming Righteousness*, *Customarinesse*, without the life: but keep your souls in a continual seriousness and awakedness about God, immortality, and your great concernments. If duty be dead, take heed lest that incline you to a deadness in another, and so grow to a customary deadness. Take heed of spiritual slothfulness, that makes you keep your hands in your bosom, when you should be doing for your souls: stir up to, & in duty, when you have but little time for life eternal: do not pray as if you prayed not, or hear as though you heard not: but when upon duty, doing Gods service, do it with all the seriousness and rigor you can: To grow lazy and negligent is the declining way: use such considerations as may stir you up, *Rom.* 12. 11. *Tit.* 2. 14.

12. Remember alwayes the worth of time, and greatness of your work, and therefore so value time, as not negligently or slothfully to lose a moment: it will quickly be gone, and when you are at the last you will better know its worth: harken to no temptation that will draw you to any trifling, abusing, wasting of your precious time; if thou hast no argument against thy sports, trifling pleasures,

pleasures, &c. but this it loses my time; take it for a greater argument then if it lose thee thy money, friends or any thing in the world: especially value the preciousest of your time, your youth, your morning hours, especially the Lords day; lose not any part of it, but improve it with your selves and families: lose not a moment of the Lords day, not any of thy precious time thou canst spare & redeem: if thou hast lost any, be humble for it, and be careful to redeem the rest: look back, do you approve of the time that is past? could you not have spent it better? remember what you have lost, let that quicken you; look before you, remember what is to be done, and do that first which must be done, and then leave trifles to that time you have to spare: it is ignorance & idleness, & not want of work that makes any think they have time to spare, *Eph.*5.16. *Col.*4.5

13. Make a careful choice of your company; you cannot travel well to Heaven alone, especially when you may have company, thrust not your selves into every company, *Eph.*5.7. converse as much as you can with those that will help you, that are warm when you are cold, knowing when you are ignorant, believing when you are doubtful, &c. especially for your constant companions, live with those that will be a frequent help to you: Masters chuse the best servants that fear God; servants, chuse to live with those that will help you in the fear of God; for Husbands and Wives make choice of those that will intend upon Religion; take heed of being unequally yoaked, and of thinking to get well to Heaven, while you presume to unite your selves with those that with great advantage will hinder, not help your Salvation.

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14 Keep a constant guard upon the tongue, especially take heed of those common sins that disgrace hath not driven out of the world, but have got some kind of credit amongst some professors: namely idle talk that wastes precious time, makes us unfruitful to one another, backbiting especially, can they put but a Religious pretence upon it, or if they backbite those that differ in opinion. Remember that terrible passage, *Prov.* 18. 21. *Ja.* 1. 26. & 35. 6. *Pf.* 39. & 35 28. avoid idle talk, backbiting, &c. watch over your tongues: and if any are by nature addicted to a laxity of tongue, and multitude of words, there lies a double obligation on you in point of danger and necessity, above all others to keep a careful watch over your tongues, you should rather speak fewer words then others: and if you finde your selves inclined to speak against any behind his back, reprehend your selves and avoid it.

15. Learn the holy skill of improving every condition that God shall cast you into; learn how to live to God in every condition: if you have skill and heart, there is advantage to be got by all; that prosperity may strengthen you in God, encourage you in his service, that adversity may wean you from the world, help you to repentance, raise you to God, and give you more then it took away. Know the danger and duty of every condition, study them before they come upon you, that they do not surprize you: learn to know what's the danger, duty, and particular temptation of every condition, and in that condition you are most likely to expect a fall into: prepare for affliction as the common lot of the Saints, take it as no strange thing when it overtakes you: know how to abound

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and how to want. A great deal of a Christians safety & comfort lies on this, to study the temptation and duty of every condition before it come, that so you may have your remedy at hand, and fall to your work, and commit your selves to God.

16. Be as conscionable and strict in the duties of your relations, and dealings with men, proportionably as in the duties of holiness more directly to be performed to God; make as much conscience, care, study, diligence, about being just, that you wrong no man in buying or selling, as you do in duties of holiness, hearing, praying, receiving; in your trading make conscience of justice and faithfulness as well as in the worship of God, and in your own personall behaviour; in your calling be diligent, not slothfull in business, &c. And so in the duties of your relations: Oh that Parents knew what a charge lies on them concerning the souls of their children, &c. so Masters, look to your servants, and be as conseionable in doing your duty for their souls good, and being faithful to them, and compassionate over them, as in your duty to God: keep up familie duties with life, seriousness, diligence & vigour: the life of Religion in the world must be kept up very much in families.

17. Make it your study and care to do all the good you can in the world; let doing good be the principal part of your business, think that the safest and happiest life in which you can do greatest good: suffer not opportunities to slip out of your hands; take them where you have them, and seek where you may have them; look not only where you may get a good, but where you may have opportunities to do good to others: every Talent must be

answered for your knowledge, health, *&c.* use it as you will answer for it, and know 'tis one of the greatest mercies in the world for God to give you hearts in doing good with that he hath given, *Heb.* 13. 16. not for applause, but be good Husbands for God, and consider which way you may attain your ends best by what you give or do. Thus be rich in good works.

18. Live still as before the living God, approve your hearts to him, as knowing you stand or fall unto his judgement. Avoid carefully all offences unto men; for the Lords sake, and their conscience sake; take heed of scandal, and receive all the good from others you can, but stick not too much on mans approbation: disregard not suspitions or reproofs of godly men, but make not mans praise to be any part of your reward; it is a small thing for me to be judged of men. Be not much troubled at it if you cannot please all: the bawlings of the malicious should not disturb a soul that is quietly housed with God: that soul is not well stablished in faith, that can be so disturb'd and distemper'd by the wrath or words of malicious men. Remember, God himself pleases not all; the most of the world are enemies to their Maker upon the account of his Holiness, Justice, *&c.* and canst thou think to please all? withdraw from the world & your selves unto God for the consolation of his approbation, and for your felicity: this wil save you from hypocrisie, and keep you from the temptations and vexations of the censorious world.

19. Be every day as serious in your preparation for death and judgement, as those that are always certain that it wil come, and know not the mo-

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ment when it wil come (*Mat.* 24. 49.) Use often to think seriously before hand, what death is; what thoughts, what tryals death wil put a man upon: what temptations usually accompany our approaching death: what you shal most need at such a time as that: what thonghts are likelyest to possess you then: what you are likelyest to wish for when you must needs die, about spending your time, expending your estate, conversing with others, &c. Ask your selves, What will I wish I had done or been when I come to die? Think what wil be most dreadful to a dying man; for thus you have time to escape his Judgement: Will it not be to think on a life lost in vanity, drencht in worldlinesse, unreconciled to God, or at least in utter uncertainty of his love? God hath not fore-shewed what wil be a dying mans terror to torment thee, but to get out that terror: that which wil be most terrible at death, conquer and destroy it presently. *They that were ready went in with the Bridegroom, and the door was shut,* (Matth. 25. 10.) Oh happy thou, if while the door is open thou be found ready to go in: woe, if when the door be shut, thou hast thy preparation to make, thy graces to seek. Bethink what you wil either wish or fear when you come to die, and when you wil say, This should have been done, &c. let it be now done.

20. Rise speedily after every fal by sound repentance, and a fresh recourse to the blood of Christ, Covenant of Grace, and his intercession. Lie not secure in any sin into which thou art lapsed: take heed of delaying and trifling when thy particular repentance should be exercised. Renew thy Covenant, and after thy rising deal faithfully

with thy self and God; favor not thy sin, nor flesh, go to the quick, leave no corruption at the bottom. If called to make restitution, to shame thy self before men by confession, stick not at it: take the plainest course, that is, the way of God: And let not any thought of shame, dishonor, or loss, hinder it; for the more it costs thee to rise from sin, the likelyer 'tis thou art found in thy conversion, and the more comfort wilt thou have; otherwise the fears and pains of thy disease will be upon thee, when the through cure would have prevented it: quarrel not at any mans reproof, though they miscarry in it, have mentioned thy faults with passion, &c. take that which is good and be thankful. And after every fall sit not down in perpetual distress, but, as Christ takes the *honour* of thy cure, take thou the *comfort* of thy cure when recovered. See thou art truly risen by repentance, and returned to him whom thou hast dishonoured----Thy care must be to see thou be sincere in thy return, and then walk comfortably. See that Satan make not thee walk so as to rob thee of thy comfort, and God of his honour.

Thus having given you twenty Directions, I shall reduce all to these eight Particulars.

1. Do not think strength of grace will be got with ease: you must do that, that in other things is done for the attaining of strength, increase and confirmation: A man cannot attain knowledge in Law, Physick, or any Art, without studying, diligence, unwearied labour and patience through that time that is necessary to attain it. Set your selves to the reading of the *Scripture* and other good books; study good truths: and think not to attain

mastery

mastery in a day: And if ever such a conceit come in your minds, that you are strong confirmed Christians, do not easily entertain it: there must be time, industry and diligence: ordinarily suspect the conceit you may have of strength and confirmation; you must grow by degrees: Gods method is to begin like a *grain of mustard-seed*: we are not born men: labour in the proper means with Patience; infused gifts are given according to the manner of acquiring them: God gives as if our acquisition did attain it: never think of having this without patience, labour and diligence.

2. Grow up in the Church of God, and under his Officers & Ordinances, and among his people: Do not transplant your selves from the garden and vineyard of the Lord if you will thrive; no prospering in the Commons where weeds wil choak, &c. Keep within the Church of God, in the communion of his people among his servants, under the guidance of his Ministers; for that is the duty of Ministers to bring up, to train up, & help the weak ones till they grow to be strong: they are to be Gods Nurses, and helpers of the weak in the House of God: Do not think to prosper by breaking over the hedg, under pretence of any right of holiness whatsoever, following any party that would draw you to separation.

3. Make it amongst others, the principal study of your lives, to *study the love of God in the Redeemer*, the nature of the new Covenant, and the infinite goodness revealed in the face of a Mediator; how it was his design to attract the hearts of men to the love of God, by revealing his infinite love in the Redeemer; unto which end Christ came for, even,

to represent Gods goodness in sinners hearts, of their being reconciled to him, and ravishing them with his love. Study the glory and ravishing love of God, and unspeakable goodness in a Redeemer.

4. Live not by sense, or upon worldly hopes, nor in the exercise of it: See that you live a mortified life; take heed of glutting your selves with creatures, or letting your hearts out to any creature, or letting any creature be too dear to you: live not too much on any sensible thing, or upon any worldly hopes or expectations. Shut your eyes to the world: let not your desires run out to the world, and live as much as you can upon the world to come.

5. Let holy self-suspition alwayes make you fearful of temptation, and keep you out of the Devils way: Would you keep your standing? grow better and strong in grace; let not pride of your hearts, or confidence of your strength, make you meet among any unlawful communion, see any inticing spectacle, or thrust your selves upon temptation: you are never safe if you thrust your selves upon temptation: think with your self, My weakness is great, I must not gaze upon this enticing object lest my heart take fire; I am not so strong as to be able to stand against such, &c.

6. When you cannot attain unto that heat of internal affection you would, *be sure you walk uprightly with God*: sin not wilfully: keep your garments clean: set his Lavv before your eyes: sin not wilfully for a vvorld: be but found in the vvay of duty, and God vvill bless you, and meet you in that vvay: be as exact in obedience, as if you had that frame of soul you desire.

7. In a special manner keep all your bodily sen-

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ees and desires in subjection, mortifie the flesh; keep under your carnal desires in a due subjection to the Spirit; let none of your sences take the reins out of your hands; keep a dominion over your sences.

Lastly, All your life long be longing to die: let the work of your life be to learn to die. Consider what necessity to the safety and comfort of death to consider frequently, *what assaults will be made upon dying men*, that you may every day fortifie against it, to consider what graces and duties wil be most needful & useful then, that you may be most conversing with, and exercising those graces and duties. He that hath well learnt to die, is no weak Christian. The strength of your grace lies in the exercise of these things; faithfuly practise them, and yon wil stand when others fall; you wil have comfort, when others cast away their comfort; you wil die in peace, when others die in horror.

The end of Mr. Baxter's Sermon.

Dr. *Jacomb's* forenoon Sermon, *Aug.* 17.

Joh. 8. 29.

And he that sent me, is with me: the Father hath not left me alone, for I do always those things that please him.

THese are the words of our blessed Lord and Saviour Jesus Christ, they are spoken by him self, and they are spoken of himself; though yet in a sober and modest sence they are applicable to all his members: That which Christ here affirms, is that

the presence of God was alwayes with him; and this is first propounded, *He that sent me is with me*; And then it is amplified, *and the Father hath not left me alone*: and then thirdly the reason of this is annexed, *for I alwayes do those things that please him.*

I shall speak but very little of the words as they do refer to Christ; he tells us where his Father was with him; he did not leave him alone in all the troubles and difficulties that he met withal in the finishing the great work of mans redemption, still God was with him: It is true, there was a time when Christ was without the sensible manifestation of his Fathers presence, when he cryed out, *My God, my God, why hast thou forsaken me?* Why, but yet even then in truth and in reality his Father did not leave him; for though he had not the evidences of his Fathers presence, yet he had the influences of his Fathers presence. It would make up much time to shew you how in all particulars the Father was present with Christ: I will only speak this one word, and instance in this one thing; Gods assisting presence was alwayes with him, both in his active, and also in his passive obedience; and indeed he had that work to do, and those miseries to suffer, that if God had left him, if he had not been mightily assisted by the Divine nature, Christ as meer man could neither have done nor have suffered what he did; but the Father was with him, and to support him; *Isa.* 42. 1. *Behold my servant whom I uphold.* You shall find that Christ did act faith upon this, in *Isa.* 50. 7. *The Lord God will help me, therefore I shall not be confounded.* Ver. 9. *The Lord will help me.* So to the same effect is *Psal.* 16. 9. And you shall finde this made good to him in Scripture, in his greatest necessities.

Take

Take a Double Instance.

In the first place, after he had been engaged in the combat with Satan, you read of in *Mat.* 4. the strongest combat or Duel that ever was fought; wherein you have the Prince of peace & the Prince of darkness; the Lion of the Tribe of *Judah*, & the roaring Lion that seeks how to devour; both of them putting forth their utmost strength, & endeavoring to overcome each the other: Now I say in this combat the Father did not leave Christ, but he helps him; for he sends an Angel for to minister unto him, *Mat.* 4. So in Christs bitter Agony in the Garden, just before his bitter passion & death upon the Cross, the Father did not leave him alone, for he sent an Angel unto him to strengthen him, *Luk.* 22. 43 & so in several other places, & in several other things I might instance; but I shall pass this by. I but now, Why did the Father thus stand by Christ? he gives you the reason of it in the Text, because he always did the things that pleased him: This I shal open in a double respect.

First, *Christs* undertaking of the work of our Redemption; it was very well-pleasing unto his Father that poor lost undon sinners should be brought back again unto God, & restored unto his love & favor: I say, the Father was infinetly well-pleased with Christ in this undertaking, *Isa* 53. 10. *The pleasure of the Lord shall prosper in his hand*; the pleasure of the Lord, that is the work of our redemption; wherein God the Father took great pleasure or delight; therfore when Christ was publickly in the eye of the world to enter upon this great work, the Father sends him out with this witness, *This is my beloved Son, in whom I am well-pleased.* He speaks not of his wel-pleasing only to his person, but also of his well-pleasing as unto his undertaking. Second-

Secondly, As the work it self was pleasing unto God, so Christ's managing of this work was all along pleasing unto his Father; and that doth appear in this, that Christ in all things kept to his Fathers Commission, and to his Fathers command: I say in all things he kept to his Fathers Commission; he did nothing here upon earth, but what was within the compass of his Commission; for saith he in the verse before the Text, *I do nothing of my self, but as my Father bids me.* So also he acted in conformity to his Fathers will; that was the rule & square by which Christ ordered all his actions; his eye was still upon his Fathers will; whatever he willed him to do, that he did; whatever he willed him to suffer, that he suffered; and thus he always did the things that were pleasing to his Father; but I do not intend further upon the words in this reference; for my design is to bring down the words unto our selves, to those that are the members of Christ; for there is the same disposition of heart in all believers to please God: In all things to please God; this was the frame and temper and carriage of Christ; so it is the frame and temper of every true believer; and this is a part of our likeness unto Christ; as you know there is a blessed resemblance and similitude between Christ & his members; they have the same spirit that Christ had, only in a different proportion; for he had it without measure; they have the same grace as Christ had for substance, though not for degree; *Of his fulness we all have received grace for grace*; that is, as many interpret it, *Grace answerable unto grace*: As the print in wax answers to the print in the Seal, and as face answers to face, so grace in believers answers unto that grace that

was in Christ; They are to shew forth the virtues of Christ, 1 *Pet.* 2. 11. *Now this was the grace, and virtue, and holiness of Christ, that he alwayes did the things that pleased his Father.* Why this is in all believers; only with this difference; it was actual performance in the one, it is but endeavour in the other; it was perfect in the one; it is sincere but imperfect in the other.

Christ always did things that pleased God; a believer endeavors always to do the things that please God; he doth not always do so; witness *David* in the case of his uncleanness, when he displeased the Lord, as it is in 2 *Sam.* 11.

The Observation I intend to speak to, shal be this: *They that please God, and endeavour alwayes to do the things that please God, such God will be with; such the Father will not leave alone; especially in times of suffering and trouble; for I will bring it to that Case.*

Indeed God will not leave such at any time; for that promise is exceeding full, *Heb.* 13. 5. *I will never leave thee, nor forsake thee.* I do not know any one promise in all the Bible, that is expresst with such an Emphasis as that promise is; such a multiplication of negatives in the Original. But especially God will not leave such in an afflicted and suffering condition.

In the prosecuting of this I will speak to four things:

First, I will shew you when a man may be said to do the things that please God. 2. I will confirm the truth of the Doctrine. 3. I will shew you in what respects God will be with them that desire to please him, in a suffering condition. 4. I will give you the grounds and reasons of it; and then I shall come to the Application.

For

For the first, We please God in what we do, when we act, 1. In a suitableness to God's nature: And 2. In subjection to Gods Law: For pleasing of God lies in these two things. As that pleases a man which is suitable to his disposition, & is correspondent with his Command: We do the things that please God, when we do that which God doth; and when we do that which God commands: When we hate sin, as God hates sin; when we are holy as God is holy. You shal find it in *Col.* 1. 10. *That you may walk worthy of God, unto all well-pleasing.* Observe, this walking worthy of God, is walking suitably, or walking answerably to God. *Mat.* 3. 8. *Bring forth fruit worthy of repentance*; or bring forth fruit answerable to repentance; so to walk worthy of God, is to walk suitable to God, to his nature: Now then observe what follows, that you might walk worthy of God to all wel-pleasing, then we please God, when we walk suitably unto God: So also when we act in a blessed conformity to God, to his Law; for nothing can please the good God, but what is good: Now the Law being the measure and standard of all goodness, nothing can be good, but what bears conformity to this Law, which is the wil of God. God is wel-pleased, when his wil is observed: As you know, you that are masters, your servants please you when they do your will. That inference of the Apostle for this is very apposite, *Rom.* 8. 8. *So then, they that are in the flesh, cannot please God.* What is the same inference grounded upon? because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can; so that they that are in the flesh, cannot please God. Why? because there is that principle in them, as carries our a real enmity to the Law and will of God; it is as if the Apostle had said, They wil not be sub-

subject to Gods will, not obedient to Gods commands; there is a principle of enmity in them against these things, and so cannot please God: God is pleased when his will is fulfilled, and his commands observed; to please God, is in all things so to act, that whatever we do, we may express a likeness to Gods nature, and a blessed subjection to Gods revealed will; and this is the first thing.

A second thing is the proof of the Doctrine; they that thus please God, he will be with them, he will not leave them alone; especially in an hour of trial: For my brethren, assure your selves of this, that which the Father did for Christ, he will do for all his members; it is true, Christs sufferings, being greater than ours possibly can be, and so his relation to God being higher than ours is; he a Son by eternal Generation, we only by Adoption; he had the presence of God in a more glorious manner then we can expect; but yet in our Sphere according to the measure of our trial, and according to our capacity, we shall as really have the presence of God with us, as Christ had with him; that as we are partakers of Christs sufferings, so we also shall be partakers of Christs support; He that will be present with believers in heaven, as he is with Christ, he will be present with believers here on earth, as he was with Christ in all his sorrows and sufferings.

Now for the confirming of this comfortable truth, I need not speak much: Many promises you have in Scripture for it; and whatever God hath promised, he will certainly make good: Turn to that one promise instead of many, *Isa.* 43. 2. *When thou passest through the water, I will be with thee; through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither*

ther shall the flame kindle upon thee. And you shall find too that the Saints have experienced it in all ages God hath made it good.

Jacob was a man that met with many sharp tryals; God exercised him with many troubles; you shall find that when he was going to *Padan-Aram* and was in a very afflicted condition, *Gen.* 28.13. God comes unto him, and saith, *Behold I am with thee, Gen.* 31.5. His father frowned upon him, but the God of his fathers helped him: *Joseph*, Gen. 29.20. his Master took him, put him into prison, a place where the Kings prisoners were bound; he was in the prison, but the Lord was with *Joseph*. The Prophet *Jeremy* was thrown into a dungeon, but the Scripture saith, *God was with him*: The three Children were thrown into the Furnace of fire, but there was a fourth with them, & that was the Son of God, *Dan.* 3.25. *Paul* when he was brought to his tryal, all men forsook him, but God stood by him, 2 *Tim.* 4.16. So the Christians in all their sharp sufferings, 2 *Cor.* 4.9. they were persecuted, but not forsaken; persecuted by men, but not forsaken by God. God hath abundantly made out this, and doth so still, that he will never leave those alone in a time of suffering, who desire unfeignedly in all things to please God.

Now the third thing is to shew you in what respects God is with such: why this presence of God is an active presence: God is not meerly with his people, but he is with them in an activ way: for this is a certain truth, God is working when the Saints are suffering; I wil open this in several particulars.

Firſt, God is with such in his teaching presence: Gods correction and Gods instruction, they usualy

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go together; and where there is the chastenings of Gods hand, there is also the teaching of Gods Spirit, *Psal.* 90. 12. *Blessed is the man whom thou chastenest, and whom thou teachest.* Christ though he were a Son, yet learned obedience by the things that he suffered: God teacheth his upright ones many lessons in a time of adversity, which they never learned in a time of prosperity. For we are like idle boyes, or bad Scholars, that learn best when the rod is over us: In a prosperous condition God speaks to us, and we mind him not, *Jer.* 22. 21. *I spoke to thee in thy prosperity, but thou wouldst not hear*: and this hath been thy manner from thy youth upwards: In prosperity God speaks once and twice, as *Job* speaks, but we will not hear; but in the time of adversity God opens the ears: *Judg.* 8. 16. As *Gideon* taught the men of *Succoth* with thornes and briars: so doth God teach his people by affliction: and oh the many blessed truths that they learn, when they are under the rod, when they want liberty! Oh what a mercy is it to have liberty then! when they have not Odiuances as before, what a mercy is it to have Ordinances then! Oh what an evil thing is it then for them, that they have departed from God! God teaches them these things then: sin is never so bitter, mercy is never so sweet, as in a time of suffering: Oh how vain and empty is the creature then! Oh how sweet is communion with God then! I say such things as these God teaches then.

Secondly, God is with such in his guiding presence, *Psal.* 73. 24. *Thou wilt guide me with thy counsel, and afterwards receive me unto glory.* When *Israel* was in the wilderness, then they had the cloud to guide

guide them. It is a bleſſed thing to live under the conduct and direction of the wiſe God; we never have ſo much of this as in an hour of trouble: indeed the people of God never fly ſo much to God for direction as at ſuch a time: as *Saul*, when he was in diſtreſs, then he calls for the Ephod, and thus it is with us under affliction, then we look to God.

Thirdly, God is with them in his preſerving and hiding preſence: God is the Saints hiding place, their Shield, their Buckler, their Rock, their defence, the Scripture-expreſſions are many to hold out Gods protection as to his people: God hath a conſtant care over them to preſerve them and ſave them: oh but eſpecially in a time of trouble: as the Mariner is never ſo careful of the ſhip as under a ſtorm; and God is never ſo careful of his Church and people as under affliction. *Jeremy* is in the Dungeon; now God ſaves him: *Daniel* is in the Den, now God ſaves him: The three Children in the Fire, now God ſaves them; *Peter* is in priſon, now God ſaves him: The Mother never tends the child ſo carefully, as when the child is ſick; and Providence is never ſo tender to the people of God, as under a ſuffering condition.

Fourthly, God is with them in his comforting preſence: 2 *Cor.* 4. 1. *Who comforteth us in all our tribulation*: and uſually we have moſt of conſolation from God, when we have moſt of tribulation from without: as our ſufferings do abound, ſo our conſolation doth abound much more: The child that is beaten when it is well, is cheriſhed when it is ill: when perſons are ſick, then you give them cordials: God gives the beſt of comforts in the worſt of times: when the burden is heavy upon

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the back, then the peace of conſcience is great within: the worſe it is without, the better it is within: when men diſcover moſt of anger, then God diſcovers moſt of love.

Fifthly, God is with ſuch in his ſtrengthening preſence, to enable them, and to ſupport them to undergo whatever he is pleaſed to call them unto: this is the way of our good and gracious God, he alwayes gives out ſtrength as he lays on affliction: he never leaves his children alone in this reſpect; he will be with them to ſupport them: though it may be not to deliver, yet he will certainly be with them to ſupport; the rod and the ſtaff they go together, *Pſal.* 23. 4. the afflicting rod and the ſupporting ſtaff: when one is upon the Saint to afflict, then the other hand is underneath the Saint to ſupport, *Iſa.* 41. 10. *I will uphold thee, I will ſtrengthen thee, fear not, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſſe.* This *David* found, *I cryed unto the Lord in my diſtreſſe, he anſwered me, and ſtrengthned me in my inward man, Pſal.* 138. 3. Oh when men afflict; God ſupports; when men put the Children of God into the deep waters, then God takes them by the chin, and holds them up, that they ſhall not ſink and be drowned.

Sixthly, God is with them in his ſimpathizing preſence! Oh he hath a tender ſence of all the ſorrows and calamities of his people! Oh it grieves him that they are grieved! they that touch them touch the apple of his eye; in all their afflictions he is afflicted, *Saul, Saul, why perſecuteſt thou me?* every blow that is given to them, *God* bears a part of it himſelf: as they are ſenſible of *God's* diſhonour, ſo *God* is ſenſible of their ſufferings;

it pains him to the heart to see his Children wronged and abused by a malicious world.

Seventhly, He is with them by his Sanctifying presence: all their troubles are to do them good, and to make them good: and therefore the furnace it is but to refine them from their dross; the pruning hook of affliction is but to cut off their luxurious branches. God takes the sharp knife into his hand and lances them, but it is only to fetch out their corruption; by this shall the iniquity of *Jacob* be purged; and this is all the fruit, to take away his sin.

Eighthly, God is with them by his quickning presence, to make their prayers more fervent, to make their requests to the Throne of Grace more importunate. The Children of God cry most to him, when they suffer most from men; and their prayers are best, when their condition is worst: Prayer shortens affliction, and affliction heightens prayer; God is with them to hear their prayers. O the prayer of the afflicted that comes up to Heaven God hears the sighs and grones of his Oppressed Ones, their tears pierce the Heavens, they call upon God in time of trouble, and pour out their sorrows before the Lord, and he doth hear them.

Ninthly, God is with them by his raising presence, to raise up their hearts higher, to elevate their souls, and bring them more near to himself. Gods people when they meet with troubles in the world, oh nothing so sweet unto them as the enjoyment of God: then no life so sweet unto them as the life of faith; then they relish a sweetness in the promise; then every smile of God, oh how welcome is it! then all the affections of their souls center in God, and run

run to God: as in winter time all the sap of the tree runs to the root; in summer time it spreads it self in the body, but in the winter goes to the root: when a man is sick all the blood goes to the heart: so in a suffering condition all the affections of the soul go to God.

But now what are the reasons why God will not leave his people that thus desire to please him?

Why, God loves them, therefore he will not leave them: persons we love, we cannot leave, especially when they are in a distressed condition: and as God hath set his love upon them, so they have set their love upon God, they love God, *Psal.* 91. 15. you have there an expression, *Because he hath set his love upon me, therefore I will deliver him: he shall call upon me, and I will answer him, I will be with him in trouble.* God is a God of bowels, of great pitty and compassion, and therefore he will not leave his people in a time of distress: you know bowels how they stand in you towards them that are in misery; it goes to the heart of a merciful man to leave a person in misery: Oh how great are the bowels and compassions of God! *Is Ephraim my son, is he a pleasant child? Oh my bowels are turned within me, I will have mercy on him.*

2 Such as please God, shall have his presence under suffering, because now they need God most: if God will not leave his people as to temporal supplies, because they need such and such things; they need meat, and they need cloathing: surely much more God will not leave his Children, as to spiritual supplies, under times of distress, because then they need God. Oh what can a Believer do? or what can a believer suffer when God leaves him?

his ſtrength is in God: his ſupport is in God: his comfort is in God: his all is in God; and therefore if God now leave him, what will become of him? he needs God at all times, but never ſo much as when his condition is dark and troubled. What was *Sampſon*, that man of ſo great ſtrength, when his hair was gone? and what is a Believer, when his God is gone?

3. God loves to ſee his people chearfull in a time of ſuffering, and therefore he is with them, he loves not that they ſhould walk dejectedly. When God is preſent, *Paul* and *Silas* can ſing in priſon; the Apoſtle can rejoyce, that God honours them to be reproached for him. When God is preſent, the people of God are not onely chearfull under tribulation, but can glory, their croſſe is their crown; but if God be withdrawn, what can there be? drooping hearts, and penſive ſorrows.

4. God will not leave them, becauſe they will not leave God; God will not leave them, becauſe they ſuffer for his ſake: were they not tender of Gods glory, and carefull to pleaſe him, they might be free from ſuffering as well as others; but it is for Gods ſake they ſuffer; *For thy ſake we are killed like ſheep, all the day long.*

Laſtly, It is thus, becauſe God will make it appear to all the world, that he puts a difference between them that deſire to pleaſe him, and other men: God hath a vallue for ſuch: Do but ſee how *Moſes* argues the caſe with God, *Exod* 33. 13. and ſo on, where he comes to God with a great requeſt, that God would ſhew him his way, that he might know it; why ſaith God to him, *My preſence ſhall go with thee, Moſes* ſaid unto him, it is well thou art pleaſed to promiſe ſo great

great a mercy: *If thy presence go not with me, carry us not hence: for wherein shall it be known that I and thy people have found grace in thy sight? Is it not in this that thou goest with us?* Observe, *Moses* pleads with God, how his favour, and love, and mercy should be with them, unless he were present with them? and so God, he walks with his people in trouble; for how should the world see God regarded them, and did favour them, unlesse he manifested his presence nnto them in a time of trouble and affliction?

The end of Dr. Jacomb's *Farewell Sermon.*

Dr. *Jacomb's* Afternoon Sermon, *Aug.* 17.

Joh. 8. 29.

And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

I Was upon these words in the morning, having spoken something to them as they refer to Christ, who spake them here of himself, I then brought them down to his members, believers: and so propound this *observation from them, that whoever they are that desire to please God, to do the things that are pleasing to him, God will be with such, & the father will not leave such alone, especially in a time of suffering and trouble.* In the prosecuting of this point, I spake to 4 things which I shal now repeat, but com to the mark which I intend at present, & that is, *to make some application.* 1. Let me endeavor to prevail with every one of you so to carry your selvs in your several places & ca-

pacities, that whatever you do you may please God.

It was a blessed testimony that was given of *Enoch*, Heb. 11. 6. *Before his translation he had this testimony, that he pleased God.* Oh! how happy will they be at the great day of Judgement, who shall be singled out by Christ, before Angels and Men; and Christ shall say of them, this was the Man, or this was the Woman that pleased God! There is a great deal of pleasing in the World, but there are but very few that make this their businesse, to please God; therefore I would have you shun that which is sinful, & press after that which is matter of duty.

1. There are some that mind nothing but to please themselves, to promote their own interest, to love their own ease, to indulge themselves in their own carnal delights; but they never mind the good of others, or the pleasing of God, the Apostle speaks of and against these, *Rom.* 15. 1, 2, 3.

2. There are others that look no further than the pleasing of men; if they can but keep fair with men, and shun the displeasure of men, that is all they aim at: but my Brethren, what a poor thing is it to please man, and displease God? what a poor thing is it to have man to be your Friend, and God to be your Enemy! to have the smiles of a poor dying perishing Worm, and to lie under the frowns *of the great God!*

Indeed there is a good pleasing of men, to please them for their Edification, as the Apostle speaks, *Rom.* 15. 2. and so the Apostle speaks of himself, 1 *Cor.* 10. 32, *Even as I please all men in all things*, that is in all things that are of an indifferent nature, not simply evil, nor simply good in all things: This Apostle was of a yielding and complying spirit, that he might thereby the better insinuate himself

himself into the affections of men, and be more Instrumental to the glory of *God*, in the work of the *Gospel*, 1 Cor. 9. 22. *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some; and this I do for the Gospels sake.*

But now in matter of Duty, such things as are expressly determined by God, and so are either good or evil; in these things the Apostle would be no pleaser of men: *If I should please men, I should not be the servant of Christ*; 1 Gal. It is good to please others to their Edification; but we must not please others to their own ruine and condemnation; It is good to please men, when we can so do, and not grieve God instead of pleasing men, let it be your constant care and best endeavour in all things to please God: my brethren this is a duty of so great importance, that was I now to take my leave of you, and should certainly know that I should never speak to you more as we are come very near to that; for though I speak to you as a living man, yet I speak to you as a dying minister; this I say, is a duty of that weight and importance, that I know not what to press upon you more material than this: consult but two places of Scripture. *Col.* 1. *For this cause we do not cease to pray for you*; What was the thing the Apostle in this his constant Prayer did beg of God for them? It was this, That they might please God, and when he was taking his leave in the winding up of his Epistle to the *Hebrews*, *Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good worke to do his will, working in you that which is well pleasing in his sight.*

I need not go beyond the text for Motives to stir you up to these Endeavours: For,

Motive 1. First Consider what that God is which I would have you endeavor to please. He is that God which made heaven & earth: that God before whom all this world is as nothing, but as a little dust in the ballance, and as a drop of water to the bucket, that God whom Angels adore & worship; that God who by a word from his mouth is able to bring the whole Universe into nothing. Will not you study to please this God? But further, consider what this God is to you: He is the fountain of your being, he is the God of all your mercies; he is your Creator & Soveraign; he is your Maker and Law-giver. It is he that by a smile, can make you happy, & by a frown can make you miserable; it is he that hath Heaven and Hell at his disposal, *who openeth and none can shut, who shut and none can open.* He that must judge every one of you either to eternal blessedness, or else to eternal torments: it is he in whose hands your breath, your life, your soul, your All is, will you not endeavour to please this God? as the Prophet argueth in point of fear, *Isa* 51. 12. *Who art thou that art afraid of a man that shall dye, or of the Son of man that shall be made as grasse, and forgettest the Lord thy Maker?* Oh poor Creature! who art thou that goest about to please a mortal dying man, and dost not go about to please the great God, thy Creator and Soveraign!

2. Consider that Relation wherein you profess your selves to stand to God: he is your Master, you his Servants: he is your Father, you his Children: he is your Lord, you his Subjects: You know all that are in close relations, will study to please them that are above them, as the servant his Master, the childe his Father, the Subject his Prince: All persons that

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are in a state of inferiority, will study to please their Superiours, especially when they do depend upon them. Oh! how infinitely is God above those Relations! Alas, there is but very little distance betwixt you and your Servants, and yet you expect they should please you, wil you not therefore please God? especially considering your dependance upon him.

3. You shall not lose by pleasing God: that is enough to put us upon this: He that pleaseth God, profiteth himself; in that very act wherein we please God, we profit our selvs; men can do but little for us, & yet upon what they can do, we study to please them

Let me open this in a few particulars.

1. If yon will sincerely endeavour in all things to please God, God will give you a gracious return to all your prayers. Oh what a mercy is this for a man to have his prayers answered by God! 1 *Joh.* 3. 22. *Whatever we ask, we receive of him, because we keep his commandements, and do those things that are pleasing in his sight.* Never expect that God should hear any Prayers, if we do not endeavour to do those things that please him.

2. Do you please God, & he will please you: Mercy pleaseth us, and duty pleaseth God. Now when we please God in a way of duty, he will please us in a way of Mercy: If we order our wayes so as to please God, he will order his wayes so as to please us.

3 Great is the benefit of pleasing God, even as to men: and this *Solomon* sets before you, *Prov.* 16. 7. *When a mans ways please the Lord, he maketh even his enemies to be at peace with him*, and he hath such another expressions, *Prov.* 22. 11. *He that loveth pureness of heart, the King shall be his Friend*: the meaning of this Scripture is this, when we keep close to God, & walk in compliance with his will, and make it our

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great design to please him, He will give us to find favour in the eyes of men: He that maketh God his Friend, God will make that mans enemies to be his Friends. Men are possibly ful of anger, revenge, and exasperation: be it so: Do you desire to please God? God can turn their hearts towards you: God can sweeten them in their Spirits, and take away that Venome that is in them: so you know he did in the case of *Esau* to his Brother *Jacob*.

4. This is the way to Heaven and happiness; God will be pleased before the sinner shal be saved. *Heb.* 11. Enoch *before his translation had this testimony that he pleased God*; there is no way to heaven but by this way; the Child pleaseth the Father, and then the Father giveth him the inheritance. So it is here.

5. Let me return to the Argument in the Text; God will never leave them alone, that desire sincerely to please him. Methinks this should be a very prevailing Motive to you, especially now; please God, and he will never leave you, no not in a time of distress and trouble. Here is the great difference betwixt a faithful God, and a false Man.

In time of trouble and adversity men leave us and forsake us; in time of prosperity then they flatter us & pretend a great deal of friendship and kindness: But as no man looks upon a *Dial* when the Sun is under a cloud: so these very men that pretend so much of kindnesse and friendship, if so be we do but come under a frown, or into trouble, then their friendship & kindness is at an end, as *Paul* said; No man stood by him when he came to be tryed before *Nero*, all men forsook him, but God did not forsake him. The wise man hath an expression, *Pro.* 17. 17. *A friend loves at all times, and a brother is born for adversity*;

ſity. But where ſhall we find ſuch a friend? & indeed where ſhall we find ſuch a brother? But now if you will pleaſe God. God will ſtand by you when all men leave you, when you have the greateſt need of God, he wil then ſtand by you; If you be in priſon, he will be with you; If you be baniſhed, he will be with you; If ſin doth not part God and you, certainly no affliction ſhal part God and you.

Study to pleaſe God; Oh is it not a ſad thing for God to leave you? that is the ſadeſt of all, when we loſe God, we loſe all, *Hoſ.* 9. 12. *Wo unto them when I depart from them.* What are all the mercies if God leave you? no more then if a man ſhould have a fair pleaſant houſe, and never ſee the ſun more.

Oh do the things that always pleaſe the Lord, & he will never leave you, and then your mercies ſhall be very ſweet, and your afflictions ſhal not be very bitter; you know how earneſt *Moſes* was, *Num.* 10. 31. with his Father in law, *Hobab* the *Midianite leave us not I pray thee, forasmuch as thou knoweſt how we are to encamp in the wilderneſs, & thou mayeſt be to us as eyes.* Oh keep God to you, eſpecially when you are entering into the wilderneſs of trouble: God will be to you inſtead of eyes; he will be your Counſellour, your Comforter, your Guide, your Treaſure, your Portion, your All.

I might add one thing more in the laſt place.

Study to pleaſe God, becauſe he is ſo eaſie to be pleaſed; this is a motive to us to endevour to pleaſe thoſe perſons who are eaſie to be pleaſed: a Child that hath a Father that is eaſie to be pleaſed, a ſervant that hath a Maſter that is eaſie to be pleaſed, will ſtudy to pleaſe them. *Sincerity* pleaſeth God.

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though in the midst of much infirmity: He is gracious and merciful, that whersoever a poor sinner doth but desire to please God, he will accept of those desires, If we can but please God, it is no great matter whether we please men or not.

I shall conclude this branch with 1 *Thes.* 4. 1 *We beseech you brethren, and exhort you in the Lord Jesus, that as you have received of us how you ought to walk and please God, that you would abound more and more.*

Use 2. By way of direction, I should here shew you how you are to please God. I told you in general in the morning, this pleasing of God lieth in 2 things.

1. In suitableness to his Nature.

2. In subjection to his Law.

If you would please God in all your actions, look to this, That what you do may bear some resemblance to his nature, and hold forth obedience to his Law.

Consult the will of God, and in all things act in conformity to that will; do not allow your selves in the commission of any known sin, for that will certainly displease God: as it was said of *David* when he took *Bathsheba* to wife: but saith the Text, *the thing displeased the Lord.* Do not bauk any unknown duty, for that wil displease God.

In a word, be holy in all manner of conversation.

This being too general, I shall not insist upon it: only in a word more particularly,

Do those things now: make conscience of those Duties which now lye upon you, in the doing of which you will certainly please God: And they are such as these:

Be stedfast in the good ways of God: in the midst of a backsliding & apostatizing age, stand fast to the

Law

Law of God. *Phil.* 4. 1. *Contend for the faith which is delivered to the Saints.* Ver. 3. of the Epistle of *Jude.*

Be not ashamed to own Christ before all the World; if you be ashamed of him on earth, he will be ashamed of you in heaven, and wo be to that sinner whom Christ is ashamed to own.

Reckon reproaches for the Name of Christ better then the pleasure of sin that is but for a season.

When God calleth you to it, assert the purity & spirituality of gospel-worship: do not place Religion in a few shadows where the substance is neglected, but chiefly mind self-denial, mortification, crucifixion to the world, keeping up close communion with God. Love the people of God whatever the World say or think of thee; for God is highly pleased when he seeth his Children loved.

Keep up Religion in your families whatever scorn or contempt is cast upon you. Oh that you would labour to be of *Abrahams* spirit; *I know,* saith God, *he will command his children & his household after him, and they shall keep the way of the Lord,* Gen. 18. 19.

I do not know any one better means for the keeping up of Religion in this Nation, than for Masters of Families to be conscientious in the discharging of this Duty.

Be good in bad times; be patterns of good works to those that shall behold you.

Let no reproach or Obloquy make you to abate your exact walking with God; whatever you meet withal in the wayes of holiness, and a strict life, say, If this be to be vile, I will be more vile.

Make conscience of a strict observation of the Lords day; take heed of that Sacriledge of stealing away holy times; of prostituting that to common and civil use, which is impropriated and dedicated to the service of God.

Pray

pray for and love all those that have been instrumental for your spiritual good in the work of the Ministry, whatever dirt is now thrown in their Faces, & though you never get more good by them.

Forget not to distribute to the necessities of Gods people, that are many of them in a low condition? for this is a sacrifice of a sweet Odour, and well-pleasing to him.

Carry your selves with all Patience and Christian meekness towards them that wrong you; Pray for them that are your enemies: and when you are reviled, revile not again, but commit your selves to that God which judgeth Righteously.

Do your duty to your Superiours, and to those that are in Authority.

So carry your selves, that it may be with you as it was with *Daniel*, they had nothing against him, saving in the matter of his God.

Bauk not any duty for suffering: Choose the greatest of suffering, before the least of sin.

In a word; So walk as it becometh the Gospel: And finally, I speak to you, as the Apostle spake to them. *Phil.* 2. 16. *Holding forth the word of life, that I may rejoyce in the day of Christ, that I have not run in vain, nor laboured in vain.*

The third use is for comfort, to all those that do conscientiously endeavor in all things to please God: the comfort lies in this; you may suffer, but when ever you suffer, the Father will not leave you alone: pleasing of God does not secure a man from suffering from men; sometimes it rather exposes a man to suffer from men: But now, though it does not prevent suffering, yet it takes away the sting and venome of suffering: it makes it to be like

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Samſons Lyon, when it was ſlain he found nothing but honey in the belly of it; Oh! the preſence of God in a time of affliction is exceeding precious, it turnes gall into honey, thornes into roſes. Be not troubled in your thoughts about what you may undergo. If God be with you, all will be well; if God comes when the croſs cometh, the weight of it ſhall never hurt you: what is a priſon when God is there? My Brethren, though eſtate leave you, relations leave you, all your comforts leave you: ſo long as God doth not leave you, it will be well: therefore do not fear, be not dejected, or diſcouraged. *Iſa.* 43. 1, 2. *Fear not, O Jacob*; why ſo? *when thou paſſeſt through the water, I will be with thee*: we have more reaſon to be afraid of proſperity with Gods abſence, then of adverſity with Gods preſence. A good God will make every condition to be good: it is not a priſon but a pallace where God is, they that do the things that pleaſe God, whatever condition they may be brought to, the Father will not leave them alone. Miniſters may leave you, the means of Grace and Ordinances in a great meaſure may leave you, your creature enjoyments and comforts may leave you: but here is a God that will never leave you: oh! bleſs his holy name.

Fourthly, is this pleaſing of God a duty of ſo great importance and benefit? Then be tender and charitable in judging of thoſe that do differ from you and others, upon this account, becauſe they dare not diſpleaſe God. I may in this caution, aim at my ſelf, and others of my Brethren in the work of our miniſtry; but I am not here at preſent to take my laſt farewell: I hope I may have a little further opportunity of ſpeaking to you: but if not

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let me require this of you, to pass a charitable interpretation upon our laying down the exercise of our ministry; there is a greater Judge then you must judge us all at the great day: and to this Judge we can appeal before Angels and men, that it is not this thing or that thing, that puts us upon this dissent, but it is conscience towards God, and fear of offending him. I censure none that differ from me, as though they displease God: but yet, as to my self, should I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do: no, not to secure my ministry though that either is or ought to be, dearer to me then my very life: and how dear it is, God only knoweth. Do not add affliction to affliction, be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse then all, in opposition to authority, we do dissent: the Judge of all hearts knows it is not so, but it is meerly from those apprehensions which after prayer, and the use of all means do yet continue: that doing thus and thus, we should displease God: therefore deal charitably with us, in this day of our affliction. If we be mistaken, I pray God to convince us; if others be mistaken, whether in a publick or private capacity, I pray God in mercy convince them; but however things go, God will make good this truth to us; in this work he will not leave us, and our Father will not leave us alone; for it is the unfained desire of our soul, in all things to please God.

FINIS.

Dr. BATES'S FORENOON SERMON, Aug. 27. 1662.

Heb. 13. 20. 21.

Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever.

IT would give light to these words, if you consider the scope and design of the Apostle in this Epistle to the *Hebrews*; The sum of which is, He writes to them, that he might animate their spirits against *Apostacy from the Doctrine of the Gospel*, they were liable to this upon a double Account: 1. Partly in respect of those *Persecutions* to which they were exposed; for the *Jews* were filled with

a brutish zeal for the Ceremonies of the Levitical Law, and expreſt the greateſt rancour against thoſe, who left *Moſes* to follow *Chriſt*. This is the Reaſon why the Apoſtle lays down ſo many preſervatives againſt their revolting from Religion; and he ſpends one part of this Epiſtle in a moſt paſſionate exhortation to perſeverance, and doth in the tenth Chapter inſinuate himſelf into them; You have already taſted the firſt-fruits of affliction, *verſ.* 3. 4. *You took joyfully the ſpoiling of your goods knowing in your ſelves, that you have in heaven a better & an enduring ſubſtance.* This is that temper that Martyrs have expreſt, who have not only parted with their goods, but with their lives for the Goſpel: When they came to the Stake, they would not ſo much as ſhed a tear to quench thoſe flames, wherein they ſhould aſcend to God as in a fiery Chariot, *You took joyfully the ſpoiling of your goods, knowing in your ſelves, that you have a better and an enduring ſubſtance.* Thus he inſinuates himſelf, by repreſenting what they had done, to encourage them to perſeverance; and partly he fortifies them againſt *Backſliding*, by thoſe terrible judgements which he threatned againſt *Revolters*, as you may read, *chap.* 6, 7. 2. As they were liable to this Apoſtacy upon the account of *Perſecution*, ſo upon the account of the unſetledneſſe and inſtability of their own ſpirits. There were ſeveral of thoſe who had given up their names to Chriſt, who did compare the Ceremonies of the Law with the purity of the

Goſpel:

Gospel; Now the Apostle, to secure them from this mixture, his great design is to represent the vanity and ineffectiveness of all the Ceremonial law, and to express and prove the vertue and efficacy of the Lord Jesus his death; which was the substance of all the shadow. And this takes up one great part of his discourse with them.

Now in these two verses he sums up, by way of Recapitulation, all that which he had discoursed of at large; and in them you may observe these two things,

(1) A Description of God, to whom he addresses this prayer.

(2) The Substance of the prayer it self.

The *Description* of *God*, that he amplifies by these two things: (1) From Attributes and Qualities of God, (if I may so express it) *Now* (saith he) *the God of peace.* (2) From the effects of his power and love, *That brought again from the dead our Lord Jesus, that great Shepheard of the Sheep.* And these Titles, they are not here set down to adorn his discourse, meerly as an ornament, but they have all a peculiar efficacy, as to the obtaining of the request which here he makes for them.

I shall begin with the first, the *Description of God*, from that Attribute, (*Now the God of peace*) The Title that is used in the *Old Testament* frequently is this, [*The Lord of Hosts*] but in the *New* he is called, *The God of Peace.* There were darker representations of the mercy and love of God then, the more full discoveries of his grace

were reserved till the coming of Christ. Their discoveries under the *Old Testament* were but as the *Day-star*, which ushered in the *Sun of Righteousness*. Now this Title of the *God of peace* imparts two things;

(1) That he is the *Author of peace*, and works it.

(2) That he *loves* and *delights* in peace.

First, That he is the Author of it: And if you consider *Peace* in all its notions and kinds, it is a fruit of God, and that which descends from him. [1] *Peace in Nature* is the harmony that is between all the parts of the world, the union that is between the disagreeing Elements, that is from God: for without him, the whole Creation would presently disband, and return to its first Chaos of confusion. [2] *Civil Peace*, which is among the societies of men; that which is so amiable and lovely, and which needs no other soil to commend it, and set off its lustre, than the miseries of War; this Peace comes from God also: When there is a subjection to just Laws, this is from God. Every rash hand is able to make a wound, or cast a fire-brand, but it is only the *God of peace* that is able to heal breaches, to allay those storms that are in a Nation. You know those showers which render the earth fruitful, descend from heaven, from God; so all the counsels of peace descend from above: The fiery exhalations ascend from the earth, counsels of war and disturbance proceed from the devilliſh hearts of men.

men. Or (3.) If you consider that *Rational peace* which is in the spirits of men, *i. e.* when the understanding exercises a coertion and restraint over our licentious appetites, when all our inferior Faculties are under the Empire and conduct of Reason; this proceeds also from God: For, since the fall, there is a great deal of tumult, many riots and disorders in the soul of a man: *Reason* hates a bad *Guide*, and our *Appetites* those are *evil instruments*, and do many times hurry Reason from its regular actings. But (4) much more if you consider *Spiritual peace*, that peace doth not only import an agreement of a man within himself, but the agreement of the soul with God. This is the fruit of the Spirit; and it is only God that is able to convey this peace to us. And upon a particular account this Title is given to him, by way of eminency and propriety: as,

(1) He is alone able to allow and dispence this peace to us, for all our sins are injuries committed against him, against the Crown and dignity; all the Arrests of Conscience are made in the Name of God, and therefore it is only he that can speak peace. As in the Civil *State*, it is an Act of Supremacy to give a pardon; only he that can condem is able to speak pardon; so, it is our God that is our Judge, provoked and incensed by us, he hath a judicial power to cast body and soul into hell-fire, i. alone able to speak peace, and pass a pardon for us in the Court of heaven: and this is experienced by a

wounded ſpirit; it is juſt with ſuch a perſon as it is with a *Malefactor*, who ſtands condemned at the Bar, he cannot receive encouragement from any of his Spectators, till the *Judge* ſpeak peace to him: So, if an Angel from Heaven ſhould come and ſpeak to a wounded Spirit, it were impoſſible, unleſſe God did order, command, and diſpence it, that the ſpirit ſhould receive any peace, becauſe our ſins are immediately committed againſt him.

(2) He is alone able to reveal and diſcover it There is nothing harder in the world, than to calm and quiet a diſturbed Conſcience, it muſt be the ſame power that makes light to ſpring out of darkneſs, that muſt cauſe a chearfull ſerenity in a dark and diſconſolate ſoul. I know there is nothing more eaſie then *that falſe peace* which is ſo univerſal in the world; for the moſt amongſt us cheat themſelves with *preſumption*, inſtead of *peace with God*, and *ſecurity* inſtead of *peace with Conſcience*: but that peace which is ſolid and *true*, can only be *revealed* by *God himſelf*. We have an inſtance of this in *David*, (*Pſal.* 51.) although *Nathan* had told him from God, *Thy ſin is pardoned*; yet notwithſtanding he ſaith, *Make thou me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce*. He ſtill addreſſes himſelf to *God*, that he would cauſe him to *hear* the voice of *pardon* and *reconciliation*, for his ſoul could not be *quiet* by the *voice* of the Prophet. There is ſo *much infidelity* in the *ſoul* of a man, that *when he comes* to take a *view* of his *ſins* in all

all their bloudy aggravations, only the Spirit of God himself is able to allay the terrors of the Conscience: And this he doth by an overpowring light, when he doth in an imperative and commanding manner, silence all the doubts of the soul, and establish it in peace with God. Certainly he that shall but consider the terrors, the faintings, the paleness of a wounded conscience, when you shall see a person distrelish all the things of this world upon this account, *Fearing lest God is his enemy*; when all discourses that are addressed to him are ineffectual, and but like warm cloaths to a dead carcase, cannot inspire any heat into him. Oh! this shews, only God is able to reveal peace. So *Iob, If he hide his face who is able to be at peace?* There needs no other fury to complete the misery of a man than his own accusing conscience: Conscience is a verrier Devil than the Devil himself, and able more to torment and lash the creature. Therefore, if that be once awakened, 'tis only God, to whose Tribunal conscience is liable, which is able to speak peace to the soul. Now you see in what respect this Title, [*The God of peace*] is attributed to him, as he is the *Author* and worker of it.

2. As he loves and delights in peace. This is that which is so pleasing to him, that he adopts those into the line of Heaven who are *Peace-makers, for they shall be called the Children of God, Mat.* 5. 6. This characterizes persons to be his Children, to be ally'd to him. God

he only delights in the reflection of *his own Image*; for those things that we admire in the world, and delight in, do not affect his heart: *He delights not in the strength of the Horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.* Nothing attracts his eye and heart, but his own *Similitude* and *Resemblance*; and therefore where he sees *peaceable dispositions*, that is, that which indears the soul to him, and makes it amiable in his eyes. You may judge of his *delight* in peace, by this; it is that grace which in an especial manner prepares us for communion with him; for, we can never really honour nor enjoy him, unless we bring to him those *dispositions*, which (if I may so speak) are in himself. And therefore it is no wonder that those have *little peace of Conscience*, who make so little *conscience of peace*. You know, when God appeared to *Eliah*, he did not appear in the *Storm*, nor in the *fire*, but in the *small still voice*; and when *Elisha* was transported with *anger*, he was fain to allay that passion by Musick, that so he might be prepared for the holy motions of the Spirit; he called for an Instrument, and then the Spirit moved in him. I bring it for this end, to shew, *how God delights in peace*, and he will only maintain communion with those that are of calm and peaceable spirits. So much way as we give to raw anger, so much proportionably do we let in the devil, and cast out the *God of Peace*.

Now,

Now, the reason why this Title is given to God, is upon a double account, partly with respect to the *Blood of the Everlasting Covenant*, which made peace between God and us; partly with respect to the *Covenant it self*, which is founded in that Blood.

(1.) In respect of the *Blood of the Everlasting Covenant*. For, it was the blood of Christ that hath sprinkled Gods Throne, and made peace in Heaven. You shall read therefore, when Christ came into the world, 'tis said, (*Luke* 2. 14.) that the heavenly Host appeared and sang, *Glory to God in the highest, on earth peace*, &c. Since the *Fall*, God and Man are *enemies*; there is a reciprocal enmity between God and Man: God hates the Creature as it is unholy, and man hates God as he is just, the Avenger of sin, the Author of the *Law*: Now, *Christ* was the *Umpire* that composed this difference, he was God and Man in one person, and so being ally'd to *both*, he was a fit person to reconcile both. He was (as *Job* speaks) a *Days-man* between us. He hath paid every farthing that was due: for he did not compound with God, but paid the utmost that was due to him. He it is that hath reconciled us to God by the power of his Spirit, in changing and renewing our natures, and creating in us those dispositions which are like to God; so that his blood is the foundation of this peace. And now, God appears to us, not as a *Consuming Fire*, but as a *Refreshing Light*, full of calmness, Serenity and Peace towards us. Christ he brought

brought more honour to *God* by his obedience, than we brought diſhonour by our tranſgreſſion; and therefore without any injury to *God*, he might be at peace with us. You know, all our ſins were but the acts of *finite creatures*, and only *infinite* in regard of the *object* againſt whom they were committed. But the blood of Chriſt was of *infinite value* in regard of the *Subject*; for, he was *God*, and the enriching union of the Deity conveyed ſuch worth and value to his blood, that he was able to appeaſe *God*, and not only to free us from condemnation, but to make us the favourites of *God*. We are not only pardoned, but preferr'd upon the account of his Blood.

(2) He is the *God of Peace*, as with reſpect to the blood of Chriſt, which is the purchaſe of peace; ſo with reſpect to the *Covenant* which is made between *God* and us (*through the blood of the everlaſting Covenant*) There are three ſorts of *Covenants* amongſt men, ſome are *Covenants* of *Friendſhip* & *Amity*: ſome are *Covenants* of *Trade* and *Commerce*: & ſome are *Covenants* of *Aſſiſtance* and *Help*. Now all theſe qualifications meet in this Covenant, which is made between *God* and Believers: It is a Covenant of *Peace* and *Friendſhip*, for now we ſtand upon terms of amity with *God*, *Thoſe who were ſtrangers and enemies, are now reconciled*. And there is between *God* and us perfect peace, there is a League (as the Scripture ſpeaks) between *God* and the Creature. It is a Covenant of *Trade*, there is now a way opened

pened to Heaven, we may now aſcend to *God* in duties of holineſs, and *God* deſcends to us by the excitations of his grace, and influences of joy. And 'tis a Covenant of *Aſſiſtance*, for he promiſes not only to give us the reward of the Covenant, but to ſecure unto us the Condition; he promiſes to enable us to diſcharge the conditions of *Faith* and *Repentance*. Now upon this account, of that Covenant which is founded in the blood of Chriſt, he is the *God of peace* to his people.

[1 *Uſe.*] Is by way of *Conviction*. This may diſcover to us, how diſtant their temper is from God, who are *enemies to peace*. We unman our ſelves, we unchriſtian our ſelves ſo far as we are oppoſite to this bleſſed temper of peace. Certainly, as diſturbed water cannot make any reflection unto us of that face that looks into it, ſo when our Spirits are diſturbed by animoſities, exaſperations, heats and diviſions, 'tis impoſſible for us to ſee the Image of *God*, as he is the *God* of peace. And certainly there is no more doleful conſideration in the world than this, That *Man*, whom *God* made ſo a ſociable creature, who hath all the engagements and endearments laid upon him, which may cauſe him to live in peace and gentleneſs towards thoſe who are of the ſame nature with him, yet that in fierceneſs our hearts ſhould exceed thoſe of the moſt ſavage creatures. Man comes into the world naked, and altogether unarmed, as if he were deſigned for the *Future of peace*, but could you look into the hearts

heart of men; you would find there such tumults divisions, such seeds of enmity against their fellow-creatures, that Tigres and Lions are calm and peaceable in comparison of them. Now, how is this distant from the temper of the God of *peace* tis very strange to consider, that when promises are made to bury all differences, as rubbish under the foundation, that nevertheless the great work of many persons should be, only to revive those former animositics to make those exasperations fresh and keen upon their own spirits: but is this to imitate the God of Peace? These, to promote divisions and disturbances amongst us, cloath their enemies with the Livery of *shame* and *reproach*, that so they may be baited by their fury; that make it their design to represent that party, which they think is dissonant from them, with the most odious appearances, (you know this is the old Art) and those *showers of calumnies* which are in the world, they usually precede the *storms of persecution*. The devil was first a *Liar*, and then a *Murtherer*; and those who are of his seed, they follow his Art. In the primitive times, all the Persecutions of the Heathens arose from the reproaches of Christians; so it is now. It is an easie thing to blast the name of those persons, who are design'd for ruine. But if the contending Parties would consider, (if I may call one Party contending which is only liable to Penalties, and is resolved to bear them patiently) how unlike this is to that *God of Peace*, me-thinks it should allay the rancour that is

in mens ſpirits, and make an attonement between all the differences that is amongſt them.

(2) If only Peace come from God, you may from hence take a trial of that peace that is within you, (for hitherto I have been only diſcourſing of civil peace) whether it be the effect of this *God of peace*. I know nothing more common in the world than *Preſumption*; there is a falſe *peace*, which doth not ariſe from the *knowledge of a mans happineſs*, but from the *ignorance of his miſery*: Peace, which is only like a Torch to ſhine in the night, or like *Players*, that glitter only by Torch-light; ſo is the falſe peace men cheriſh in their boſome, meerly upon this account, becauſe they do not bring their ſouls to the light of the Word, they never had it from this God of peace, becauſe,

(1) God never ſpeaks peace to a ſoul, but in the way of holineſs and obedience: And therefore you ſhall find 'tis the counſel of the Scripture, *Acquaint thy ſelf with God, and be at peace.* Our peace is found in the way of duty; and there are none who are more bleſſed with the peace of conſcience, than thoſe who with the greateſt fervour, frequency and delight, maintain communion with God in holy duties: For, as friendſhip among men is cheriſhed and preſerved by viſits and converſations, ſo, our peace with God is preſerved by thoſe viſits we make to heaven in prayer.

(2) That peace that comes from God, always cauſes in us a war with ſin; for God's Covenant

nant with us is Offensive and Defensive, and therefore it is impossible any person should have true and solid peace, that waking tranquility of soul, which is the reward of holiness and obedience, that entertains sin; for every sin thou dost wilfully commit, 'tis an act of hostility against God, 'tis that which makes him thine enemy, and makes thee an enemy to him. As *Jehu* said, *What peace, so long as the whoredoms of thy mother Jezabel and her witchcrafts are so many?* So, what peace can there be, so long as thou dost indulge thy self in sin, and make it thy business to gratifie thy outward senses, though it be to the displeasure of God? 'Tis the greatest mercy in the world to rob such persons of their peace, and to discover to them their danger; they are only capaple of true peace, by the knowledge of that which is false. Therefore bring your selves to this trial, whether or no doth that peace which now you please your selves in, cause in you an eternal hatred of sin? doth it set you at a distance from your most beloved lusts? Then it is that peace that springs from God. The greatest part of the world are in a state of *war* with God, though they do not feel the effects of that war. True indeed, God doth not alwaies draw the sword, either of Famine, Pestilence, or War, against a Nation, and yet they may be *acting* in a most *hostile way* against God: So for a person, God may not *blast* thy estate, or send *diseases* upon thy person, or raise a *tumult* in thy *conscience*, and make a *conspiracy* of thy

thoughts

thoughts and Passions against thy peace: thou mayest be quiet within, and yet have war with God, because, as in the world, there may be a *Truce*, when there is no *Peace*, the War may still continue, though there be a Truce between two Princes: or rather there is not a Truce between God and the sinner, but, as a Town that is besieged for many days, may not feel the battery of their enemy, because he is undermining them to blow them up at once; so God doth not many times make his battery against sinners, but he is undermining them, and the fall at the last will be dreadfull, if there be not a composition.

[*Use* 2] By way of Exhortation; Let me press you all to follow peace, it is a duty which the Gospel enjoyns with the greatest vehemency, with the greatest force of words and expressions. The Apostle, when he is to seal up his affection to them, he doth it with that prayer, 2 *Thess* 3. 16 *Now the God of peace himself give you peace always, by all means*: What strange expressions! First, he gives you here the Title of *the God of peace*, and then he saith, [*Himself*] *the God of peace himself*. There's a great deal of force in that word; Peace is so excellent a blessing, and there is such an abhorrency in our corrupt nature to it, that it is only the *Lord himself* that is able to *effect* it: As if the Apostle had said, The Lord must bow the Heavens, he must come down himself to create peace among you; and to express the greater vehemency of his desire, he saith, *Give you peace always, by all means*. So another Scripture,

pursue

sue peace, *Follow peace with all men*, a word that imports our pursuit after it, though it *run* from us. This is the strain and tenor of the Gospel, and this becomes you as christians. When Christ came to purchase our peace, he came as a Lamb, an Innocent and meek Creature, *Behold the Lamb of God.* When the holy Spirit descended to seal the priviledge of peace to us, he descended in the form of a Dove; a gaul-less creature in whom there is no rancor nor bitterness. What a strong engagement should this be upon all of us, to pursue and promote peace? And for your encouragement consider;

(1) That in the times of the Gospel all the promises, do as it were empty themselves into this blessing, the blessing of peace. Thus *Isa.* 11. 6. you shall find there a gracious promise, respecting the times of the Gospel, *The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little child shall lead them, and the Cow, and the Bear shall feed; their young ones shall lie down together, and the Lion shall eat straw like the Ox.* That which I observe from thence, is this, That God here promises to cause an universal peace and unity under the Gospel, though it be as difficult as to perswade the most disagreeing natures to a peaceable cohabitation. For here the Scripture instances in those Creatures, between which there is the most natural, & therefore the most fierce animosities. The Lord will reconcile men, though their differences

ſerences be never ſo great. What is too hard for the God of peace to effect? Is not God of infinite power, of infinite love? then it ſhould quicken us to purſue peace. (1) By prayer to him, becauſe he is able to effect it: certainly that God that was able to bring Order into the World, when it was a mere lump and maſs of confuſion, is able to bring peace and to unite our ſpirits.

And it is obſervable, the greater our differences and diviſions are, the more will the power of this God appear in reconciling them. 'Tis ſaid in the Pſalmes, that *God's Throne is in darkneſs*, *i. e.* His ways of providence are very difficult for us to trace and find out: and therefore when our Diviſions are at the higheſt, he is able by one word to allay the ſtorm. This ſhould encourage us in prayer. This is the courſe of God to glorifie himſelf, by putting a ſtop to the greateſt Troubles, when neareſt to us, and to work out one contrary by another. To give you ſome Inſtances, that ſo wee may encourage our Faith, and quicken our Prayer to God for this bleſſing. Conſider how ſtill God hath made *difficulties the way for enjoyment*; for Inſtance, The promiſes that *Sarah* ſhould be the Mother of a child: but he made way for that by her dead womb: for all that numerous Progeny which like the Stars of the Sky deſcended from her. That he firſt maimed *Jacob*, and then gave him the bleſſing. He brought *Joſeph* from the Priſon to a Princely Pallace. Firſt *David* was haraſſed with troubles, and then his head was deck'd with the Imperial

Crown. So if you look into the Kingdom of Christ, who would have thought that a few *Fishermen* should have advanced the Empire of Christ in the World; had you lived to have seen those despicable beginnings, when a few unlearned men were the Heraulds and Preachers of Christ, how would this have caused you to fail and sink in your spirits? and yet the Gospel hath been preached in all the parts of the World, and that by a few *Fishermen*. The Providences of God are like those plated Pictures if you look one way upon them, there is the appearance of a Serpent; if you look on the other side, there's the appearance of an Angel. So here, many times God is pleased to suffer exasperations to go very high, that so his power may appear more eminent in the composure of them. He it is that enables the faith of his people to draw water out of the Rock, when the Fountain is dry; that makes meat to come out of the Eater, (as in *Sampson's* Riddle) that is able to bring a peaceable harmony out of devouring differences: and therefore it should quicken our prayers to him.

2. To make us more serious in our endeavours after peace. Consider, what a dishonour it is to the Gospel; that those that profess themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit; should be at deadly jars one with another. It is strange and unnatural that *Lillies* should prove *Thornes* to one another: that those who are *Saints in presence*, should be Devils in practice to one another: that

God's

Gods Diamonds ſhould cut one another, this is very ſtrange, yet thus it is. But how eſpecially, it is moſt ſad, when *Religion* which ſhould reſtrain and bridle our paſſions, is made fuel and inſenſitives of them: How far diſtant is it from the counſel of the Apoſtle, *Rom.* 14. 10. where he ſpeaks concerning their leſſer differences, *One values one day above another, another eſteems every day alike*, what's his counſel? he ſpeaks as a perſon that was fill'd with bowels and compaſſion: Oh, ſaith he, let not him that doth not eſteem the day judge him that doth: *For we ſhall all ſtand before the judgment-ſeat of Chriſt*, there we ſhall appear all upon a level, ſtand upon equal ground, and receive our final doom from him: This therefore ſhould calm our ſpirits. Why may there not be ſome differences in *judgment*, without diviſion in *affection*: for it is as impoſſible that all judgments ſhould be of the ſame extent, as all our faces to be of the ſame colour and figure. Therefore conſider what an injury it is to our profeſſion, how doth it obſcure the glory of God, and luſtre of our Religion?

3. Doth not the *publick enemy* rejoice over us, I mean the *Papiſts*? do they not warm themſelvs at the ſparks of our diviſions? for you know the old Maxim of *Divide and Reign*: Therefore it ſhould compoſe our ſpirits, and quicken us to labour after union. *Unmortifi'd luſts* are thence, whence all wars & enmities ſprings in the world The Apoſtle *Paul*, when he would compoſe their differences, he doth not lay down Rules to de-

cide their controverſies, but corrects their ſecret paſſions, pride, ſelf-ſeeking, revenge, &c. this being the ſeed of all diſturbances in the Church: And although theſe luſts may not be conſpicious and viſible to the eyes of men, yet they are certainly the fuel of our diſtempers.

The ſum of all is this; Thoſe that have the Spirit of God, they cannot but mourn and be ſenſible of theſe diviſions. I know a great part among us are unconcern'd: ſome rejoyce, thoſe that are rather buried in the affairs of the world and incumbred with much buſineſs, or thoſe that are ſteeped in the pleaſures of ſenſe, are altogether unaffected with theſe things, and ſtand as *Newters*, diſ-regarding all events: But the Saints of God cannot but mourn over them, when our diviſions hinder the progreſs of the Goſpel, and are ſerviceable to nothing but to the Kingdom of darkneſs. Therefore I beſeech you, let what hath been ſpoken quicken you in your prayers to God, to *pray for the peace of Jeruſalem*, (that's the leaſt effect of our love and deſires after peace) and by all endeavours to labour to bring back peace to us, that we may ſee that *Propheſie* fulfilled in our time, that *the Lord ſhall be one, and his Name one amongſt us.*

Dr.

Dr. BATES's AFTERNOON SERMON,

Aug. 17. 1662.

Heb. 13. 20, 21.

Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever.

THE Apostle describes God by the *effects of his power and love,* [*That brought again from the dead our Lord Jesus*] The Resurrection of Christ from the dead is one of the most transcendent testimonies of God's *love* and *power* towards us.

1. Of his Love; because as the *Anger* of God was that which crucifi'd our Saviour, so on the contrary,

contrary, it must be his *Love* that should raise and restore him. Christ, when he died, he looked upon God as an Enemy, as a Judge; and as those colours which we see conveyed to us, are answerable to the Medium through which we see them; as, if we look through a coloured glass, we see the object of that colour: So the Lord Jesus, when he was upon the Cross, looked upon God through the black cloud of our sins, and through the red cloud of his Father's wrath, and so died as a Sacrifice to Divine Justice. But when he was raised from the grave, that was the testimony of God's love to him, and of his love to us; for he died as our *Surety*, he was arrested for our *debt*, he was cast into the *Grave* as into a *Prison*: But by his *Resurrection* he was redeemed from Prison and Judgment. And therefore you shall find, when Christ was risen, he salutes his Disciples with this; *Peace be unto you*, *Luk.* 24, 31. There was the dawning of peace at the *Incarnation* of Christ, for then the Angels sung, *Peace upon earth*; but the compleat Sun-shine of peace was at his *Resurrection*, when he had made full and compleat satisfaction to God's Justice; for this was a clearing of him before all the world, when God rais'd him from the grave. And in this respect it was very agreeable for the Apostle to say, *The God of peace, that brought again from the dead our Lord Jesus.*

2. It was the effect of *Infinite Power*. You know 'tis naturally impossible for a dead body to quicken it self, to revive; but for the Lord Jesus, who had the load of the sins of all the Elect upon him, who

who was, as it were, ſecured in the grave by God's Juſtice and Power, for him to riſe again: This muſt be an effect of *Infinite power* in the great God. This raiſing of Chriſt, ſomtimes 'tis attributed to the *Son*, being God-equal with the Father; but here 'tis attributed to *God*: and therefore, when the Scripture would ſpeak with the greateſt magnificence of the *Power of God*, it expreſſes it thus, *That Power which raiſed Ieſus Chriſt from the dead.* When Chriſt wrought deliverance for the loſt world, (all thoſe who were committed to his charge.) This could be no leſſe than the work of an Infinite Power. And upon this account alſo it is very proportionable to the deſign of the Apoſtle; for that Prayer he makes to God is, for that which only can be accompliſhed by *infinite Love*, and *infinite Power*, *i. e.* to make the Chriſtian *Hebrewes perfect in every good work to do his will.*

I come to a further deſcription. *He that brought again from the dead* [*our Lord Ieſus.*] The Title of the *Lord Ieſus*, was only given to our Saviour *after* his Reſurrection; he was called *Lord* before, and *Ieſus* before; but theſe two Titles were never united till after his Reſurrection; *They come to ſee the place where the body of the Lord Ieſus lay*; the reaſon was this, Becauſe the Reſurrection of Chriſt was a ſolemn Proclamation to the world, that *Chriſt* was the *Son of God.* 'Tis true, this Title was given him immediately upon his Conception, but it was never compleatly declared to the world, till after his Reſurrecti-

on; for before, Christ was a *Prince in disguise*, the beams of his *Divinity* was abated by the vail of his *Humanity*; but then he was declared by power to be the Son of God.

It follows, [*That great Shepheard of the Sheep.*] For the opening of this,

1. We will consider this Title of Christ.

2. The person for whom this Title relates.

First, This Title, [*The great Shepheard.*] 'Tis a wonderful condescention in Christ, that he will take upon him the Title of a *Shepheard*, that which rather expresses *Love* and *Care*, than *Power* and *Dominion*; yet he is pleased to assume this Title, to expresse his affection to us. For the opening of it, wherein he appears to be the *great Shepheard*, I shall lay down these particulars.

1. He is *great* in the *Dignity of his Person*; for, he that is Lord of Angels, is become the *Shepheard of the Sheep*; and the *humiliation of his Person* in this respect, is the *exaltation of his Office*: It is looked upon in the world as a mean and low employment, to have the care and inspection of a Flock; but now herein appeares the love of Christ, he was pleased to become our *Shepheard*, that so he might secure and bring us to the Fold of Heaven, and there make us to feed upon those pastures, and to drink of those Rivers of pleasure which flow from the presence of God.

2. In the *derivation of his Authority*; that Authority which is communicated to him, where-

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by he is our Shepheard, and that is originally from God himself; it is not by any mediate deputation, but from God himself. He is our Shepheard, and hath a title to his Flock, upon a double account: 1. They are committed to him as his *Charge* and custody, *Joh.* 6. 37, *&c.* All the Elect of the World were given by God the Father to Christ, not by way of *Alienation*, but by way of *Opigneration*, as so many pledges which he was to bring to grace and glory; and this Charge he doth most fully execute, for there is none missing of those committed to him. 2. They are given to him by way of *Reward* and Recompence, for all his Blood and Sufferings, *Isa.* 53. 10. The Lord Jesus put such a value on souls, that he purchased an interest in them by his own bloud; and he thinks himself exceedingly recompenced for all his Pains on the Crosse, Agonies in the Garden, Temptations in the Wilderneſſe, *&c.* if souls will submit to his care. And here observe the course of Heaven, God would endear souls to Christ upon all reasons, by vertue of his command, and that charge he gives to them, and by vertue of his own purchase.

3. If you consider the *extent* of his *care* and *affection*, for all the Saints of the world, those who are dispersed in all places, in all ages, they are all his Flock; and therefore 'tis the Royalty of his Administration, *Joh.* 10. 16. *There shall be one Fold, and one Shepheard.* As Christ is the onely *Catholick King*, so he is the only *Univer-*

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ſal Biſhop; for all other ſhepherds have but particular portions of his Flock committed to their charge; and they ſhould be ſuch portions as they have *regard to*, and *are under their inſpection*. And at the laſt day, all his ſheep ſhall congregate together, and ſtand at his right hand. All the Saints of God that are now ſcattered, as ſo many Stars in the Firmament, ſhall be united in one conſtellation, when they ſhall appear in glory before him.

4. In reſpect of his endowments and qualifications, which fit him for the diſcharge of his Office. And

1. Take notice of his affection and love to us, and that is the wonder of heaven and earth, *Chriſt laid down his life for his ſheep*, *Joh.* 10. 11. This is ſtrange, that Chriſt ſhould be a *ſheep for the ſlaughter*, that hee might become our Shepheard; that hee ſhould be a Sacrifice, before he could take his office upon him: Other Sheep lay down their lives for the Shepherd, but Chriſt laid down his life for the Sheep. So great was his love, that it brought him from Heaven to *ſeek and find thoſe that were loſt*; he left a *Palace* to come to a *Wilderneſſe*; a Throne of Heaven, to come to a Fold here upon Earth. We reade of *David*, that he exchanged a *Sheephook* for a *Scepter*; but Chriſt quite contrary, he changed a *Scepter* for the *Rod and Staffe of a Shepheard*. It was ſaid by one, There is no thing ſo conſpicious in Chriſt, as the *prodigality of his love* to us. Oh! do but conſider *how great love* that

that was that should make him to die for us, that he might bring us home to his Fold. We were all of us like *erring sheep*, who had straied from him, and fell to the *Lord of the soil*, as strange Cattel: we were gotten into the possession of *the god of this world*; the Lord Christ would buy us off from thence: though we forfeited our *right in him*, yet he would not lose *his right in us*, but he laid down his life that he might reduce us to his Fold; that of *Wolves* he might make us *Lambs*, and fit us for the comforts of his presence.

2. In respect of his *exact diligence* and *inspection over them*: When but one sheep went astray from his Fold, we read he left the ninety and nine, and went and sought for that *One*. *Luk.* 15. where we have that Parable, to expresse the diligence and watchfulness of Christ over his sheep. There is no person, be he never so mean, never so obscure, though lost in the number and account of the world, if he be one of Christs sheep, he is alwaies under his inspection and watchfulnesse. We read of the *High-Priest*, that he carried the names of the *Tribes* upon his *Breast-plate*, the Lord Christ carries the names of all his sheep in his *heart*; therefore *Rev.* 13. speaking concerning the Saints, all that dwell upon earth, *whose names are writ in the book of life*. His diligence and care is so exact, that he hath all their names writ in his Book: He that tells the stars, counts their hairs, and alwaies exercises the most watchful providence over them for good. You know sheep are either liable

liable to *rage*, or *erring* and *wandring*; Christs diligence is such, that he protects them from the rage of Satan, reduces them from all their wandring, and brings them home to himself.

3 *In making proportionable all their services and sufferings to those degrees of strength which he gives to them*, Isa. 40. 11. *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young.* Christ alwaies makes a proportion between the services, sufferings, and strength he calls them to. He it is that with that tenderness speaks to *Peter, Peter lovest thou me? feed my lambs.* He hath provided for them the most ample and most satisfying nourishment, the Ordinances of the Gospel, the Word, the Promises, which are the Breasts of Consolation; these are all provided by him for his People. And in this respect he is the great Shepherd, for he doth not only allow them means, but blesses the means to them: he is able to enlighten the dark mind, and he can make pliable the stubborn will, and he can spiritualize drossie affections, which all other shepherds in the world are not able to effect.

4 He is the great Shepheard, if you consider his *power to preserve them from danger*; not onely those dangers which respect Satan, (for that fell under his care before) but those diseases to which they are liable, which threaten ruine: Other Shepherds possibly may cure diseases, but not defend them from danger. Christ it is that *gives eternal life to his sheep*, he begins the *life of holiness*, which

which though at present is but as a spark in the sea, yet he keeps it alive till it shall break forth into a triumphant flame. That *life* that is encompassed with so many enemies, and liable to so many weaknesses, the Lord Jesus will *bring forth judgment to victory*, and will make them to be powerful over spiritual and eternal enemies.

The sum is this: The Lord Christ is so perfect a Shepherd, so complete, as to all the qualifications of that office, that the Prophet *David* breaks forth into exultation, Psal. 23. *The Lord is my Shepheard, &c.* and then afterwards expresses all those provisions which are made for him by God as a Shepheard, *He makes me to lie down in green pastures, he leadeth me beside the still waters.* So that you see, Christ, whether for diligence, love, tenderness, for preserving us from danger, for securing us to life eternal, he is only the *great Shepheard*: he is the God of shepheards, as well as the God of sheep, and all other shepheards are but inferior to him, and must be accountable to him for the souls of his sheep, which are more valuable than all the world.

It follows, *The great Shepheard* [*of the sheep.*] I shall not spend any time in making any resemblance between the people of God and the sheep: only,

1 They are sheep in respect of their *Innocency*. You know, of all creatures the sheep are unarmed; other creatures, either they are armed with strength, or skin, or swiftness, to guard themselves, and offend others; but the sheep hath neither the strength of the *Lion*, the craft of the *Fox*,

Fox, ſwiftneſſe of the *Deer*, and of all creatures is moſt weak, inoffenſive, and moſt liable to dangers and injuries. Of all perſons, Gods people are moſt liable to danger, and when out of Chriſts protection, the weakeſt perſons in the world

2. In reſpect of their *Meekneſs*. A ſheep is an *emblem of meekneſſe*; that's their temper, and therein they imitate Chriſt, who hath propounded himſelf to be their pattern, *Learn of me, for I am meek and lowly*; both theſe qualities are expreſt by the Prophet, *Iſa.* 11. where ſpeaking concerning the times of the Goſpel, ſaith, *The Lamb ſhall lie down with the Wolf* now, where the *Prophet* expreſſes their *ſafety*, there he expreſſes their *innocency* and *meekneſſe*. This is the reaſon why the *Prophet* ſaith, *For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter*: becauſe of all creatures moſt liable to injuries, that which doth leaſt reſent them: And, where ever the grace of Chriſt comes, it ſweetens the moſt cruel nature, and poliſhes the moſt rough diſpoſition, and makes them to be like *Chriſt, meek & lowly*.

3. In regard of their *profitableneſſe*; for of all creatures, they are moſt profitable, the food, as to their fleſh, the cloth, as to their fleece. And the people of God, however they are expoſed to the contempts and injuries of the world, they are the moſt *profitable*; for, were it not for them, the whole frame of Nature would fall into pieces, the Stars would fall like leaves in Autumn, and all

all the Elements would fall into confusion; we see it by one *Lot*, who kept showers of fire and brimstone from falling on *Sodom*, till he was got out of it. And it is the people of God, for whom this frame of nature is continued, and when they are brought into the fold of Christ, the Justice of God will have a solemn triumph over all the world.

4. As they are liable to *wandring*: Sheep are wandring creatures, and when strayed, not able to reduce themselves. And in this respect the people of God are sheep, they have a thousand allurements to draw them from the ways of God, and if God should not guide them by his eye, 'tis impossible they should go in the way that leads to heaven Therefore *David* saith, *I have gone astray like a lost sheep, seek thy servant*, *Psal.* 119. 176. This shall suffice to make the Parallel and Resemblance of the people of God and sheep.

The second Argument is this, That he hath design'd Christ to be the Shepherd of the Church, *The great Shepherd of the sheep*; this is another Argument and evidence that he is reconciled to us, and that he is the *God of peace*: For when God gave Christ to be our Sacrifice and raised him up to be our Shepheard, these are the most clear testimonies of his love: For, although Christ now sits in heaven, and *all the Angels of God worship him*, yet he doth not disdain to exercise the same care, and to expresse the same love to his people, that he did when he was upon the earth. All the Offices of Christ express Gods love to us, for he feeds us as a *Prophet*, died for us as a *Priest*, governs

verns and defends us as he is *King*; and all these meet together in this Title, feeding of us, dying for us, defending of us; as he was *God* he loved us, as he was *Man* he died for us. This doth expresse the effects of his two Natures in this Title, and therefore an admirable evidence that God is at peace with us.

It follows, [*Through the bloud of the everlasting Covenant.*] The bloud of Christ is that which cements God and us together: For you must remember, our *original peace* with God was broken, that peace we have with him now, is called *Reconciliation*, it is as a broken bone, which, well set, is stronger than before, because nature conveys most liberal supplies to the weakest part: so now being reconciled to God, through the bloud of his Son, we stand upon surer terms with him, than we did in Innocency: The *bloud of Christ* speaks better things for us, than all our *sins* speak against us, it speaks peace to our souls, and that in heaven purchased by his death. Christ died as a *Testator*, and bequeathed to the Church a *Legacy of peace*; he lives as the *Executor* of that Covenant, and now in heaven conveyes to us that blessing of peace, which he bequeath'd in his death. And as our peace was founded in his *Blood*, so it is conserv'd by his *Intercession*; he appears in the Court of Heaven as our Embassadour to make up all those differences which fall out between God and us: for you know, Amity and Friendship is kept between foregin *States*, by their Residents and Agents that are kept in their

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several Courts; so, we have an *Agent* in the Court of Heaven, the Lord Jesus Christ, that was raised from the dead: And, as a believer falls into sin, which is a breach of peace between God and us, so that peace is made up by the Exercise of Repentance on our part, and by sprinkling of Christs blood upon us, on Gods part. The renewed exercise of Repentance, and application of Christs blood, preserves that peace that is between God and Believers. And (to sum up the force of the Argument) when we had fallen from God, and it did not consist with the Majesty of God to make peace with us without satisfaction, then was he pleased to pay our Ransom out of his own Treasury, and redeem us by the blood of his Son, so that all his Attributes might shine forth in their lustre, and glory in our Salvation, and that upon sure terms we might be able to challenge an interest in his favour and love.

It follows, *Through the blood of the* [*Everlasting Covenant.*] It is call'd an *Everlasting Covenant* in two respects.

1. In opposition to the *Old Covenant*, which was made with *Adam* in Innocency; but that Covenant which secures to us the reward of that *life eternal*, did not secure to us the Condition, that was *perfect obedience*: And in reference to this Old Covenant, sometimes the *Gospel* is called a *New Covenant*, sometimes a *Better Covenant*, because it supplies all weakness in the first Covenant; not as if the Law of God was

weak or faulty in respect of it self, for the Law is *holy, just and good*, but weak in respect of us; for it is impossible that *that Covenant*, by the breach of which sin and death came into us, should reconcile us to God, and appease his anger; and therefore God contrived another Covenant for us, a Covenant in the Gospel, that was made with us in *Christ*, and this is called an *Everlasting Covenant*, because it remains for ever, the tenor of it shall not be chang'd; for, the first Covenant is only abrogated and made null, while frustrated as to the intent it was first given.

2. It's call'd an *everlasting Covenant*, as it brings to those that are parties in it an everlasting glory: So the Lord Jesus his bloud is called an *everlasting Redemption*, for it ransoms the souls of men from that *eternal death* to which they were liable, and gives them a title to *everlasting life*; for this Covenant which now God hath made with us, it not only secures the *Reward*, but the *Conditions* to which the reward is made; for God saith, *I will plant my fear in your hearts, that you shall not depart from me.*

I have now gone over the Title, and that in order to the Prayer which follows, [*Make you perfect to do his will, working in you that which is well pleasing in his sight,*] the general sum of it is this, That God of peace, who is reconciled to us in his Son, as he is the *Father of mercies* to us, so he is the *fountain of holiness* to us; and in this respect we can onely expect from him the

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treasures of grace, as he is the *God of peace*; for God, as he is our *Judge*, dispences to sinners nothing but revenge; there is nothing to be expected but the curse of his Law, the execution of that Sentence of death from him. For although the world despise holinesse as a base and contemptible thing, they had rather be *ungracious* than *inglorious* in the eyes of men, and upon this account they are afraid to be *holy*, least they should be the publick scorn and contempt of the place wherein they live: although holinesse is of so low a price in the world, yet in Heaven, next to God, Christ, and the Spirit, Holinesse is the most rich Jewel, *That*, God can bestow upon us, and therefore we must first look upon him as the *God of peace*, before we can beg any grace from him. And this is the reason why the Apostle represents God by these Titles, that he might encourage the *Hebrews* to believe God would grant this request. When Christ died for us, it was not his design onely to quiet our consciences, but to quicken our souls; not only to free us from *damnation*, but from the *domination of sin*: And therefore you shall find these two are joyned together, *Tit.* 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works* The death of Christ, as there was a *value* in it to purchase Gods favour, so there was a *vertue* in it to restore to us Gods Image. And the account of his dying for us it is, that we must expect the least degree of grace and holinesse,

from God. And this is the reason why the Apostle prefaces this, *Now the God of peace, &c.*

I know you expect I should say something, as to my non-conformity. I shall onely say thus much, It is neither fancy, faction, nor humour, that makes me not to comply, but meerly for fear of offending God. And if after the best means used for my Illumination, as prayer to God, discourse, study, I am not able to be satisfi'd concerning the lawfulness of what is required; if it be my unhappiness to be in error, surely *Men* will have no reason to be angry with me in this world, and I hope *God* will pardon me in the next.

Mr.

Mr. WATSON'S FORENOON SERMON,

Aug. 17. 1662.

John 13. 34.

A new commandment give I unto you, that ye love one another, as I have loved you.

WE are this day called to a love-feast, and nothing can be more suitable then to treat of Christian love; Jesus Christ hath given us a great evidence of his love to us, he bled love at every vein, therefore we are to imitate him, and so becometh Christians, to love one another. 'Tis a general complaint, how true I know not, *That this is the great Grace that is defective among Christians.* Although they pretend much love to Christ, yet they have little love one to another.

I have in former Sermons discourſed concerning Faith, how that by faith we muſt receive Christ

in the Sacrament, & now I shall speak something of Love; love is needful at a feast, it is requisite when we sit down at our own table. I remember it is said of *August ne, He would not suffer any to feast at his table that came in a spirit of rancor, and sate down in passion.* Sure I am, they are not fit to be guests at Christs Table that come not in a spirit of meekness and love. It is true we are to eat the Passover with bitter herbs, but they must be the bitter herbs of Repentance, not the bitter herbs of Malice, wrath and fury; we must come here with bitter tears, not with bitter hearts: Hear what the Text saith. *A new command I give unto you, &c.*

Wherein, First, you have the command, *a new command I give unto you*; It is not left to our discretion, but, we are bound to it by vertue of a command, *a new command I give unto you.*

Secondly, This command is inforced by Christs own Example, *as I have loved you* It is called a new command, but love is an old command, this Law is written in the nature of man. It is engraven in every mans heart by nature and it is an old command, because founded among Gods antient Statutes, the antient Records of his Law, but tis a new command too, because pressed by a new example of Christ, *as I have loved you, so do you love one another.*

Doct. *Christians ought to make conscience of this duty of* loving one another. *Confident I am wee shall never see Religion thrive in the world, until we see this grace of love flourish in the hearts of Christians.*

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For the Illustration of this proposition, I shall do these two things; First, shew you the truth of this love; Secondly, the extent of this love.

First, truth of this love; If you love one another, saith Christ, see you do it purely, not dissembling, but from the heart. 1 *Joh.* 3. 18. *my little children, let us not love in word, neither in tongue, but in deed and in truth*; dissembling love is like painted fire that will never warm; we must not be like the Bee, that hath honey in her mouth, but withal hath a sting in her tail; we must not pretend to love, to have honey in the mouth, but withal have the sting of malice in the heart; no said the Apostle, *let us love indeed & in truth*.

Secondly, Extent of our love; this Fountain of love must run in three streams.

1. We must love all men, love their persons, although we must not love their sins, we have all the same make, the same lump and mould, and therefore must love; there is a natural love that every creature bears to his own species and kind.

2. Our love must especially stream out to the Saints of God, the household of faith. It is with our love, as it is with our fire, you keep fire all day upon the hearth, but upon special occasions you draw it out larger, so our love must alwayes burn to all; I but to the Saints you must draw out the fire, inlarge your affections, we must love as God loves, he doth especially love the Saints, love every creature with a common love, but especially the new creature; & indeed there is that in every true Saint, that may excite and allure our love. What are the graces of the spirit, but so many pearls to adorn the Bride of Christ? what is holiness in the heart, but the im-

broydery and curious workmanship of the Holy Ghost; here is enough to entice and draw out our love: and beloved, if we love the Saints for their graces, then we love all the Saints.

And here I beseech you consider these six particulars.

First, we ought to love the Saints in what condition so ever they are, although they be poor in the world, low in their condition, for commonly so it is. They that have the lowest hearts, have the lowest condition too. I read of the King of the Moors, that he was offended at the Christians because of their poverty; and truly when wicked men do fleece the Saints, it is no wonder if they be poor: methinks grace in a poor man, is like a pearl that lies in the dust, or like Cloth of gold that is hid under Rags: you must love the gold, that is the grace, notwithstanding the Rags. The poorest Saint alive, hath the Angels riches: the poorest believer is a member of Christ, and shall we not love him: we love the Picture of a friend, although it be hung in a mean frame: we must love a rich Christ in a poor man.

Secondly, We are to love the people of God, although they have many weak infirmities: shew me the man that is perfect, and let him throw the first stone, even the best. Saints like the Stars they have their twinkling, they have their blemishes and their failings: in some there is too much pride, in others too much censoriousness, in others too much rash anger and passion, but we must love the grace that is in them, notwithstanding the infirmities that are in them, you love gold though in the oare, and mixed with much impurity, a Saint on earth, is like

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a Diamond that hath its flaw, like to the Rose that is sweet and perfumed, but yet hath its prickles. The best Saints have some mixture and infirmity, and we must love them for the good that is in them: this is our great fault, we are apt to overlook all the good, and so take notice of the stains and blemishes in them, as those that see a little stain in a piece of Scarlet, despise the Cloth for the stains sake; so do we. But God doth not do so by us, he is pleased to overlook many sad failings, he seeth the faith, and winks at the failings of his people, you that cannot love a Brother because you see an imperfection in him, would you have God do so by you, would you have him damn you for every blemish of sin?

Thirdly, We must love the Children of God though weak in parts, all are not born Politicians; But though the Saints of God, have not alwaies so good Intellectuals as others, yet if they have good vitals, and the life of faith in them, love them for that grace: you do not despise your Children because they are weak, but you love them because they are your Children. O do not despise a Saint because he is of low parts, but love him as he is a Child of your Heavenly Father.

Fourthly, We are to love the Saints of God, though in some lesser things they differ from us, if they keep the foundations of Religion, and hold the head, Christ, yet we are to bear other things: one Christian hath more light then another, and shall we unsaint all that cannot come up to our light? Its great wisdome to separate between the precious and the vile: O what a blessed place will Heaven

ven be, because there our light shall be clear, and our love shall be perfect. And that is the fourth.

Fifthly, Love the Saints of God when reviled and persecuted, a bleeding Saint should be the Object of our love. *Onisiphorus*, saith *Paul*, *was not ashamed of my chain*, a signe he loved Christs graces in *Paul*. Christ Jesus loveth no Saints more than his persecuted Saints, his Martyrs have the highest thrones reserved in Heaven for them, we must love to see Christs livery upon a man, though sprinkled with blood; he that is ashamed of a persecuted Saint, will never suffer for a crucified Christ.

Sixthly, We must love the Saints of God, though their graces may eclipse and out-shine our graces. Beloved, in the sweetest fruits, worms are apt to breed, and in the best heart, the worm of pride is apt to be breeding, if God doth not keep us, we shall not only envy anothers graces, if they out-shine us, but their persons too. What though anothers graces do out-shine yours, yet love him, because the eminency of his graces bringeth much honour to the Gospel of our Lord Jesus Christ.

And thus my beloved, I have shown you how you must love all the Saints, 1 *Pet.* 2. 17. *Love the Brotherhood, love the whole fraternity of Believers.* Oh that this sweet spice of love might send forth its perfume among Christians, that we could turn all our heart-burnings, into heart-breakings, and quench the fire of divisions and contentions, and keep the fire of love burning upon the Altar of our hearts. And my beloved, as we must love all the Saints, so we must shew this love by the fruit of it, for God doth not value that love that is invisible, the fruits

fruits of our love to the Saints must be these four.

Four fruits of love to the Saints.

First, We must shew love to them, by prising their persons above others, *Psal.* 15. 4. spoken of a man that shall go to Heaven, *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord*; the wicked are but as so much rubbish and lumber, but the Saints are called the jewels, *Mal.* 3. 17. and we must prise these jewels above all the lumber in the world; as they said of King *David*, *by life is worth ten thousand of ours*, 2 Sam. 18. 3. so in a godly man above a wicked man, God he will give Kingdoms to ransom his Saints, *Isa.* 43. 3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee:* and thus should we set the highest rate upon the Saints of God, for that is to love them.

Secondly, We must show love to all the Saints of God, by vindicating of them, when they are traduced and slandered; it's a great sin to slander a Christian, its to go to pollute Christs Image: the wicked their throats are open Sepulchres, to bury the names of the righteous in; now you that are Christians, must not be ready to receive a false and groundlesse report of a Saint, but rather vindicate them, for that is to love them.

Thirdly, We show our love to the Saints, by praying for them; you know not what good your prayers may do them: Ministers must pray for their people, and the people must pray for their Ministers; for prayer commands God himself, *Isa.* 45. 11. Prayer is that golden Key that unlocks the Heavenly Treasury of Gods bowels. *Oh pray one for another*; we should not strive one with another (as

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its too frequent) but pray one for another; that is to love your brethren.

Fourthly, Shew your love by being ready according to your abilities to relieve their wants, to love another is to be a well-wisher to him, and to do all the friendly offices we can one for another; there are, my beloved, many of the dear servants of God in the Ministry, that have been already reduced to misery and want, and abundance more are like to be reduced to great necessities; Now I beseech you to shew your love to the Houshould of Faith, for that is a sign of your true love to God, and to the Brother-hood, that when as Mirrh drops freely from the Tree, so works of mercy drop freely from the heart. If Jesus Christ should stand in the midst of this Congregation, and say *shew your love to me by your good works*; I believe no heart here would be so hard as to deny Jesus Christ; Why, Remember whatsoever you give Ministers, and to his Members, he takes it as given to himself.

That is the second, Our love must extend to all Saints.

Thirdly, Our love must reach to our enemies, we must love them that do not love us, *Luke 6. 1. Love your enemies, do good to them that hate you.* I confess, a mortal enemy I would be loath to make a bosome friend. But though Policy teacheth us not to trust our enemies, yet Piety teacheth us to love them: Christ, he did pray for his enemies, and he shed tears of compassion for them that afterward shed his Blood. So much for the Doctrinal part. Now for a word of Application, and I have done.

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USES.

And, First, This may serve to reprove those who seem in other things to be excellent, and profess much love toward Christ and his Gospel, but have no love to the Saints of God: there are some that upon this very account, have for these great many years absented themselves from the Lords Supper, because they pretend not to be in charity. This is a double-died sin, a sin with a witnesse, its a sin not to come, and its a sin not to be in charity. But let me say this to them, Surely such kind of Christians are a shame to their profession. What, doth not the Gospel teach you Charity and Love, as well as faith? Surely that Christian hath no grace in his heart, that liveth out of charity with his brother: for as the Philosopher saith, *All the vertues are linked together, and tied as with a string, and where there is one, there is all: and where one is wanting, there is no vertue*: so I say of the Graces, they are linked together, and where there is one, there is all: and where one is wanting, there is none at all. Saith *Augustine, Thou boggest of thy faith in Christ, but shew me thy faith by thy love to Christ, for faith and love cannot be separated*: for as in the Sun, there is light and heat, and these cannot be separated one from the other: so faith and love is twisted together, and where there is the one wanting, the other is wanting: as he that did ingrave his name on the Buckler of *Minerva*, that whoever went about to take out his name, spoiled the Buckler: so Faith and Love are so inseparable, that if you go to take away the one, you spoil the other. Oh remember and mourn

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for it, thou that sayest thou art not in charity; it is a sad symptome, thou art not in a state of grace, *Titus. 3. ver. 5. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, envie, hateful, and hating one another*; that is, before conversion we were swelled with the poison of malice and wrath; but when once the grace of God came, then it was otherwise; that man that hath not Love and Charity in his heart, surely he hath nothing of God in him, for God is Love; he knoweth nothing of the Gospel savingly, for the Gospel is a Gospel of peace; he hath none of the wisdom which cometh from Heaven, for that is meek and gentle, and easie to be entreated.

If there be any on the other side, that are not in charity, and yet will come to the Lords Table, remember this, you get no good by the Ordinance, you do but defile the Ordinance. The Apostle calls it, the *leaven of malice*; it doth sowre all your holy Duties, Sermons, Prayers, and Sacraments; its a little gall imbitters a great deal of honey: so where there is a little of this gall of malice and hatred, it imbittereth and spoileth all the honey of your Graces and Duties. The Apostle bids us in prayer to lift up pure hands without wrath, *1 Tim. v. 2. I will therefore that men pray every where, lifting up pure hands without wrath and doubting.* What the Apostle speaketh of the duty of Prayer, I may say of the Lords Supper; when you come to receive the body and blood of the Lord. Lift up pure hands without malice, bitternesse and wrath. That is a sad speech of *Augustin*, *he that is full of rankor*

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and malice, he is a man-slayer. Nay, the Apostle saith it in the first Epistle of *John*, 3. 15. *whosoever hateth his brother is a murderer, and ye know no murderer hath eternal life abiding in him*; do not think this Ordinance will profit you, if you do not come in love to the Saints; suppose a man drinketh down poyson, and afterwards taketh down a Cordial, surely this Cordial will do him but little good, so thou that drinkest down the poison of wrath and malice into thy soul, and comest afterwards to drink down the Cordial of Christs blood in the Sacrament, why certainly this cordial will do thee but little good.

EXHORTATION.

Therefore to conclude by way of Exhortation, I beseech you in the Lord, that you would remember this Text this day, when you come to the Lords Table, read over this lesson, *A new commandment I give unto you, that ye love one another as I have loved you*; come to the Sacrament in love to Christ Jesus, and in love one to another, be not full of bitternesse, but full of bowels, the primitive Saints were of one heart; you all expect I know one Heaven, and will not you be of one heart? this I believe is a great reason, why the Sacrament hath no more profited many receivers; you know if there be a stopping at the stomack, the meat taken it will never concoct and nourish; why thou that hast wrath and anger, and malice at thy heart, there is an obstruction as it were, at the stomack, and therefore it is that the bread of life doth not nourish thy soul.

soul. Why Christians, are not we all Souldiers under one Regiment? under Jesus Christ the Lion of the Tribe of *Judah*, and Captain of our salvation? Are not we all branches of the same Vine? and are we not all members of the same body? and shall there be a schism or rent in the body?

I shall onely say this, we should all do as the Serpent; *Naturalists* observe the Serpent, that before he goeth to drink at the waters, he casts up his poison; so before you come to the Table of the Lords Supper, cast up your poison of bitternesse, wrath, and malice, and then Christs blood will be both a Medicine to heal you, and a Julip to refresh you.

FINIS.

Mr, WATSON's Afternoon SERMON, *August*, 17.

2 *Cor.* 7, 1.

Having these promises dearly beloved, let us cleanse our selves.

IT is the Title that I intend now, by the help of God, to insist upon, that sweet Parenthesis in the Text, *Dearly beloved*, wherein you have the Apostle breathing forth his affections unto this people: He speakes now as a Father, and he speakes to them of his Spirituall Children.

Dearly beloved, where you have,

First the Title, *beloved*.

Secondly, The exhortation to holinesse, *Let us cleanse our selves*.

Thirdly, The meanes how wee should be cleansed and sanctified, *Having these Promises*.

It is the first of these that I intend, the Title that the Apostle gives to his Children, *Dearly beloved*.

From hence observe this Doctrine.

That the affections of a right Gospel-Minister towards his people are very ardent,

Dearly beloved, there are two things in every Minister of Christ that are much exercised: his head and his heart, his head with labour, and his heart with love: his head with labour in the work of the Ministry: if done aright, it is a work fitter for Angels then for men, it is our work to open the Oracles of God, even those sacred profound things that the Angels search into. and if God did not help us, we might soon sink under the weight of such a burden: and as a Ministers head is exercised with labour, so his heart is exercised with love, and it is hard to say which of the two exceeds: his labour or his love, Thus is it here in the Text, *my dearly beloved*: in these words we have St. *Paul* laying siege to these *Corinthians*, and labouring to make a happy victory to conquer them with kindness, *dearly beloved*, Saint *Pauls* heart was the spring of love, his lips were the pipe, the *Corinthians* were the cistern into which this spring did run, This holy Apostle was a mirrour and pattern of love towards the sinning *Corinthians*: *Pauls* teares did drop towards the praying *Corinthians* his love did burn: holy *Paul* was a *Seraphin*, his heart did burn in a flame of affection to his people: how many passages do we find scattered in his Epistles, he tells his people, which sometimes he did write to and sometimes he preached to, he looked after their soules more then their silver, 2. *Cor.* 12, 14 *We seek not yours but you*: as a tender nurse cherisheth her child with the breast, so Saint *Paul* gave his people the best milk of the Word: in 1 *Thess.* 2. 7. this man of God did not only bestow a Sermon upon his people, but was willing to impart his very soul to them if it might save theirs, 1 *Thess.* 2. 8.

We

We were willing to have imparted to you our own souls because you, are dear unto us: Such was Saint *Pauls* affection to his people, that without a complement he loved them more then his life: *phil.* 2. 17. and *if I be offered upon the sacrifice and service of your faith I rejoyce with you all:* that is as if he had said, If it be so that my blood be poured forth as a sacrifice, if my death may be any way serviceable unto you, if it may help forward the strengthning and confirming of your faith, I am willing to die, I rejoyce to it: so full of affections was this Apostle that he could not choose but love his people though the more he did love, the lesse he should be loved: In 2 *Corinth.* 12. 15. Oh how did *Paul* sweeten all his Sermons with love: 2 *Corinth.* 12. 12. if he reproved sin, yet he was angry in love, he dipt the pill in sugar, *Gala.* 4. 9 10. 11. *How turn you again to weak and beggerly Elements: you observe dayes, and months, and years, I am afraid of you lest I have bestowed upon you labour in vain;* Brethren I beseech you, (be as I am.) See how Saint *paul* chides their sins, and yet at the same time courts their souls. no sooner did he lanch the wound, but presently he poured in wine and oyl into it: so did *paul* love his people, that he would not justly give any offence to the weaker beliver. 1. Cor. 8. 13. *If meat make my brother to offend, I will never eat flesh more whilest the world standeth.* *paul* was like some tender mother, who forbears to eat those meats that she might for fear of hurting the child that she gives suck to. Thus you see he was a spiritual father made up of love: and surely, my brethen this affection in some degree is in all true Ministers of Jesus Christ, they are full of sympath-

pathy and bowels unto those over whom the Holy Ghost hath made them Overseers.

I shall only glance at the Reason, why it will be thus, and why it should be thus, that such flaming affections there should be in all Christs Ministers to there people.

It will be thus for these two Reasons briefly.

Frist, from that principle within that teacheth Love. Grace doth not fire the heart with passion, but with compassion, Grace in the heart of a Minister files off that ruggednesse that is in this spirit, making him loving and courteous. *Paul* once breathed out persecution: but when Grace came, this bramble was turned into a spiritual *Vine*, twisting himself about the souls of his people with loving embraces.

Secondly, there will be this ardent love in a Ministers heart, from that spiritual relation that is betwixt him and his people: he is a spiritual Father: and shall we think him to be without bowels 1 Cor. 4. 15. *Thought you have ten thousand instructers yet have you not many Fathers: for in Christ Jesus I have begotten you through the Gospel.* Some he begets unto Christ, others he build up in Christ Doth not a Father provide chearfully for his children, can a father see bread taken from his child and not have his heart affected with it: is it not a grief to a Parant to see his child put out to a dry nurse.

Secondly, there should be this ardent love and affection in all Gods Ministers for this reason, because this is the livelyest way to doe most good: softy and stubborn hearts wil soonest be wrought upon with kindness. The fire melteth the hardest metal,

mal: the fire of love with Gods blessing will melt the most obdurate sinner, A *Boanergis*, a son of consolation, who comes in the spirit of love and meekness, is the fittest to doe a piece of Gospel-chirurgery to restore and put such an one in joint again that is overtaken with a fault. *Gal 6, 1. restore such a one with the spirit of love and meekness.* Thus much in short for the doctrinal part.

Give me leave now to to make some application.

And first here are several Inferences that may be drawn from this: As

First, see here the right character of a Gospel Minister: He is full of love, he exhorts, he comforts he reproves and all in love, he is never angry with his people, but because they will not be loved, how loath is a Minister of Christ to see precious souls like so many jewels cast over board into the dead-sea of [illegible] A conscientious Minister would count it an unhappy gain to gain the world and lose the souls of his people, he saith, as the King of *Sodom to Abraham, Give me the persons and take thee the goods*, Gen 14, 21.

The second branch of Information is this, Are true Gospel-Ministers so full of love, then how sad is it to have such Ministers put upon a people as have no love to souls, The work of the Ministry, it is a labour of love; O how sad is it to have such in the Ministry, that can neither labour nor love, that are such as are without bowels, that look more at Tyths then at souls, It must needs be sad with a people in any part of the world to have such Ministers set over them as either poysons them with error, or do what in them lies to damn them by their wicked example: How can the De-

vil reprove sin? how can the Minister cry out in the Pulpit against drunkennesse, that will himself be drunk? Rom. 2 22. *Thou that teachest a man should not steal, dost thou steal? Thou that sayest, a man ought not to commit Adultry, dost thou commit Adultery?* VVee read that the snuffers of the Tabernacle were to be made of pure Gold. *Exod*, 37. 23. those who by their calling are to reprove and snuff off the sins of others, they should be pure gold holy persons, In the Law of God did appoint the lip of the Leper should be covered, he ought to have his lip covered, he should not be permitted to speak the Oracles of God, who though he be by office an Angel, yet by life is a Leper.

Thirdly see from hence the happinesse of a Minister who is placed among such a people as give him abundant cause of love: [illegible] happy is he that can say to his people from [illegible]eart, *Ayarrtoi my dearly beloved:* And here let me speake by way of encouragement to you of this Parish: I find St. *Paul* commending the good he saw in his people, 1 *Thess.* 1. 3 *We are bound to thank God always for you beloved, because your faith growes exceedingly.* Here *Paul* is commending his people; in imitation of the Apostle, let me at this time speak a commendatory word to you; I have exercised my Ministry now among you for almost sixteen years, and I rejoyce and bless God that I cannot say, The more I love you, the lesse I am loved; I have received many signal demonstrations of love from you: though other Parishes have exceeded you in number of houses, yet I think not for strength of affection. I have with much comfort observed your reverent attentions to the word preached; you rejoyced in

this

this light not for a season, but to this day? I have observed your zeal against errour, and as much as could be expected in a critical time, your unity and amity, this is your honour and if for the future there should be any interruption made in my ministry among you, though I should not be permitted to preach to you, yet I shall not cease to love you, and to pray for you, but why should there be any interruption made, where is the crime, Some indeed say, that we are disloyal and seditious Beloved, what my actings and sufferings for his Majesty have been, is known not to a few of you, but however we must go to heaven through good report and through bad report, and it is well if we can get to glory, though we passe through the pikes. I shall endeavour that I may still approve the sincerity of my love to you, I will not promise that I shall still preach among you, nor will I say that I shall not, *I* desire to be guided by the silver thred of *Gods Word*, and of Gods Providence: my heart is toward you, there is, you know an expression in the late Act, that we shall be now shortly as if we were naturally dead, and if I must die, let me leave some legacy with you before I go from you: I cannot but give you some counsel and advice for your souls, and I hope there is no hurt in that, There are, my beloved, these twenty directions, that *I* desire you to take special notice of, which I would leave as advice and counsel with you about your souls.

First, I beseech you, keep your constant houres every day with God, the godly man is a man set apart, *Psal* 4. 3. not onely because God hath set him apart by election, but because he hath set

himſelfe apart by devotion. Give God the *Aurea filiam*, begin the day with God, viſit God in the morning before you make any other viſite: wind up your hearts towards Heaven in the morning, and they will go the better all the day after. O turn your Cloſets into Temples: read the Scriptures: the two *Teſtaments* are the two Lips by which God ſpeaks to us: theſe will make you wiſe unto ſalvation: the Scripture is both a glaſs to ſhew you your ſpots, and a laver to waſh them away; beſiege heaven every day with prayer, thus perfume your houſes and keep a conſtant intercourſe with heaven.

Secondly, Get good books into your houſes: when you have not the ſpring near to you, then get water into your Ciſtern: ſo when you have not that wholſome preaching that you deſire, good books are Ciſterns that hold the waters of life, in them to refreſh you. When *Davids* natural heat was taken away, they covered him with warm cloaths, 1. *Kings* 1, ſo when you find a chilneſſe upon your ſoules, and that your former heat begins to abate, ply your ſelves with warm cloaths, get thoſe good books that may acquaint you with ſuch truths as may warm and affect your hearts.

Thirdly, Have a care of your company, take heed of unneceſſary familiarity with ſinners, wee cannot catch health from another, but wee may ſoon catch a diſeaſe: the diſeaſe of ſinne is very catching. I would be as afraid of comming among the wicked, as among thoſe that have the plague. *Pſal.* 106. 35. *They were mingled with the heathen and learned their works*: if wee cannot make others better, let us have a care that they make not us worſe. Lot was a miracle, he kept freſh in *Sodoms* ſalt-

water

water. My beloved, take heed of the occasions of sin, evill company is an occasion of sin. The *Nazarites* in the old Law, as they might drink no wine, so they were forbidden grapes, whereof the wine was made, as you read in *Numb* 6. to teach us, that all occasions of sin must be avoided. evill company *is bellua animatrum*, the Devils draw-net, by which he draws millions to hell: How many families and how many souls have been ruined and undone in this City by evill company? many there are that go from a Play-house to a Whore-house, and from a Tavern to Tyburn.

Fourthly, Have a care whom you hear: it is our Saviour Christs counsel, Mat: 7. 15. *Beware of false Prophets, that come to you in sheeps cloathing, but inwardly are raveving Wolves.* Let me tell you, the Devil hath his Ministers as well as Christ, Rev. 12. 15 *The Serpent cast out of his mouth water as a flood after the woman*: that is, as the Learned expound it, Satan by his Ministers, and Emissaries cast out the flood of *Arrian* doctrine to drown the Church. These are some, who by the subtilety of their wit have learned the art to mix errour with truth, and to give poyson in a Golden Cup. Take heed who you hear, and how you hear, be like those noble *Boreans*. that searched the Scriptures whether the things that they preached were so or not, *Acts* 17. 11. Your ears must not be like spunges that suck in puddle-water as well as wine, but your ears must be like a fan, that fans out the chaffe, but retains the pure VVheat, you must be like those in the *Parable*. *Matth.* 13. 48. that gathered the good fish into vessels, but cast the bad away, The Saints are called Virgins for their wisdome: they will not

let

let every one defile their ſouls with errour, they have a judiceous ear, and a critical palate, that can diſtinguiſh betwixt truth and error, and put a diſference betwixt meat of Gods ſending, and the Devils cooking.

Fifthly, ſtudy ſincerity, *Pſal.* 51. 6. *Behold thou deſireſt truth in the inward part*, be what you ſeem to be: be not like Rowers in a Barge, that look one way and row another: Do not look heaven-ward by your profeſſion, and row hell-ward by your converſation; do not pretend to love God, and yet love ſin: *Simulata ſanctitas, duplicata iniquitas* Counterfeit piety is double iniquity. Let your hearts be upright with God: the plainner the Diamond is, the richer it is, and the more plain the heart is, the more doth God value his jewel, A little ruſty gold is far better then a great deal of bright braſs, a little true Grace, though ruſted over with many infirmities, is better then all the gliſtering ſhews of hypocrites, a ſincere heart is Gods currant coyn, and he will give it grains allowance.

Sixthly, as you love your ſouls be not ſtrangers to your ſelves, be much and often in the work of ſelf-examination, among all the books that you read, turn over the book of your own heart, look into the book of conſcience, ſee what is written there, *Pſal.* 77. 6 *I commune with mine own heart*: ſet up a judgement ſeat in your own ſoules examine whether you have Grace or not, prove whether you are in the faith. be as much afraid of a painted holineſs as you would be afraid of going to a painted heaven, Do not think your ſelves good becauſe others think ſo, let the Word be the touch-

ſtone,

stone, by which you try your hearts: let the word be the Looking-glasse, by which you judge of the complexion of your souls; for want of this self-searching many live known to others, and die unknown to themselves.

Seventhly, keep your spiritual watch, Mat. 13 37. what I say unto you I say unto all, watch, if it were the last word I should speak, it should be this word, watch. O what need hath a Christian to be ever upon his watch, the heart is a subtle piece, and will be stealing out to vanity, and if we are not carfull it will decoy us into sin: we have a special eye upon such persons as we suspect: thy heart is a suspicious person: O have an eye upon it, watch it continually: it is a bosome traytor, Iob set a watch before his eyes Iob 31, 1. We must every day keep sentinel, sleep not upon your guard: our sleeping time is the Devils tempting time: let not your watch candle go out.

Eighthly. you that are the people of God, do you often associate together. Mal. 3. 16. they that feared the Lord, speak often one to another, Christs Doves should flock together; one Christian will help to heat another: a single coal of Juniper will soon die, but many coales put together will keep fire in one another. Conference sometimes may do as much good as preaching, one Christian by good discourse drops holy oyl upon another, that makes the lamp of his Grace to shine the brighter. It is great wisdome to keep up the trade in a Corporation. Christians by meeting often together, setting good discourse on foot, keep up the trade of godliness, that else would decay & soon be lost, is not the communion of Saints an Article in our Creed, do

nor

not then live so asunder, as if this Article were blotted out The Naturalists observe there is a sympathy in Plants, they say some Plants bear better when they grow near others plants, as the Vine and the Elme, the Olive and the Myrtle thrive best when they grow together: it is true in Religion, the Saints are trees of righteousnesse, that thrive best in godlinesse when they grow together.

Ninthly, get your hearts screwed up above the world, set your affections upon things above, Col. 3,5. We may see the face of the Moon in the water but the Moon is fixed above in the Firmament: so though a Christan walk here below, yet his heart should be fixed above in heaven, in heaven there is our best kindred, our purest joy, our Mansion-house, O let our hearts be above, it is the best and the sweetest kind of life: the higher the bird flies the sweeter it sings, and the higher the heart is raised above the world, the sweeter joy it hath The Eagle that flies in the air, is not stung by the Serpent, those whose hearts are elevated above the lower Region of this world are not stung with the vexations and disquietments that others are but are full of joy and contentment,

10. Trade much in the promises, the promises are great supports to faith, faith lives in a promise as the fish lives in water, the promises are both comforting and quickening they are *mitralia & vedgelii*, the very breasts of the Gospel, as the child by sucking the breasts gets strength, so faith by sucking the breast of a promise gets strength and revives, The Promises of God are bladders to keep us from sinking when we come into the waters of affliction, the promises are sweet clusters

of

grapes that grow upon Christ the true Vine, O trade much in the promises, there is no condition that you can be in, but you have a promise, the promises are like Manna, that suite themselves to every Christians palate.

11. To all you that hear me, live in a calling. *Jerome* gave his Frind this advice to be ever well employed, that when the Devil came to tempt him, he might find him working in his vineyard. Sure I am the same God that saith, *Remember* the *Sabbath-day to keep it holy*, saith also, *Six days shalt thou labour*. The great God never sealed any warrants to idleneſſe, an idle profeſſor is the ſhame of his profeſſion, 2, *Theſſ.* 3, 11, *I hear there are ſome* ſayes the *Apoſtle*, *that work not at all, but are buſie-bodies: ſuch we exhort, by our Lord Ieſus Chriſt, that with quietneſs they work*(*Solon* made Laws to puniſh idleneſs, and *Cicero* ſaith of an idle man, *Spiritum habit, non vivit*, he draws his breath, but doth not live, he is not uſeful, but a good Chriſtian acts within the ſphere of his own calling.

12. Let me intreat you to joyn the firſt and the ſecond Table together, piety to God, and equity to your Neighbour, the Apoſtle puts theſe two words together in one verſe, δικαίως καὶ εὐσεβῶς *Titus* 2. 12. *That we ſhould live righteouſly and godly*: righteouſly, that relates to morality, godly, that relates to piety and ſanctity, alwayes remember that every Command hath the ſame divine ſtamp and authority as another Command hath, I would try a moral man by the duties of the firſt Table and I would try a profeſſor by the duties of the ſecond Table, Some pretend Faith, but have no works; others have works, but they have no Faith: Some

pretend

pretend zeal for God, but are not just in their dealings others are just in their dealings, but have not one spark of zeal for God. if you would go to heaven, you must run both sides of the Table, the first and second table, joyn piety and morality together as we blame the *Papists* for blotting out the second Commandement, let not the *Papists* blame us for leaving not the second Table.

13. Joyn the Serpent and the Dove together, innocency and prudence, *Matt.* 10. 16. *Be wise as Serpents and harmlesse as Doves.* We must have innocency with our wisdom else our wisdome is but craftiness, and we must have wisdome with our innocency. else our innocency is but weakness: We must have the harmlesness of the Dove, that we may not wrong others, and we must have the prudence of the Serpent that others may not abuse and circumvent us, not to wrong the truth by silence here is the innocency of the Dove, not to betray our selves by rashness. here's the wisdome of the Serpent: how happy it is where these two are united the Dove and the Serpent, the Dove without the Serpent is folly, and the Serpent without the Dove is impiety,

14. Be more afraid of sin then of suffering, A man may be afflicted, and yet have the love of God but he cannot sin, but presently God is angry, he eclipses the light of Gods countenance, in suffering the conscience may be quiet. When the hail beats upon the Tiles, there may be musick in the house, and when there is suffering in the body, there may be peace and musick in the conscience, but when a man sins wilfully and presumptuously, he loseth all his peace. *Spira* abjured his faith, and

he

he became a terrour to himself, he could not endure himself, he professed he thought *Cain* and *Judas* in hell did not feel those terrours and horrours that he felt. *He* that will commit sin to prevent suffering, is like a man that let's his head be wounded, to save his shield and his Helmet.

15 Take heed of Idolatry, in 1 *Joh.* 5. 21. *Little children keep your selves from Idols.* Idolatry is an image of jealousie to provoke God, it breaks the marriage-knot asunder, and makes the Lord disclaim his interest in a people, what kind of Religion is Popery; it is the Mother of many Monsters. What Soul-damning doctrins do it hold forth, as the meriting of salvation by good works, the giving of pardons the worshipping of Angels, Popish indulgencies, purgatory, and the like; it is a Soul-damning Religion, it is the breeder of Ignorance, uncleanness and Murder: the Popish religion is not defended by strength of Argument, but by force of Arms, keep your selves from Idols, and take heed of Superstition, that is the Gentleman-usher to Popery.

16. Think not the worse of Godliness because it is reproached and persecuted, wicked men being stirred up by the Devil, doe maliciously reproach the wayes of God: such were *Julian* and *Lucian*. though wicked men, would be godly on their Death beds, yet in the time of their life they hate and hate godliness, but think not you the worse of religion because it is reproached by the Wicked. Suppose a Virgin should be reproached for her Chastity, yet Chastity is never the worse; if a blind man jeer the Sun the Sun is never the less bright. Holiness is a beautiful and glorious

thing

thing, it is the Angels glory, and shall we be ashamed of that which makes us like the Angels? There is a time coming when wicked men would be glad of some of that holinesse that now they dispise, but they shall be as far then from obtaining it, as they are now from desiring it.

17. Think not the better of sinne because it is in fashion, think not the better of impiety and ungodlinesse because most walk in those crooked Wayes, Multitude is a fooliſh *Argument*, Multitude doth not argue the goodnes of a thing: the Devil's name is *Legion*, that signifieth a multitude. Hell-road is this day ſul of Travellers, esteem not the better of sin, because most go this way: doe we think the better of the Plague because it is common, The plea of a Multitude will not hold at *Gods* bar, when God shall ask you, *Why* did you prophane my Sabbath why were you drunk, why did you break your Oath, to say then Lord, because most men did so, will be but a poor plea, God will say to you, then seeing you have sinned with the multitude, you shall now go to hell with the multitude, I beseech you as you tender your Souls, walk *Antipodes* to the corruptions of the Times, if you are living Fish, swimme against the stream: dead Fish swimme dowe the stream *Ephes.* 5. 11. *Have no fellowship with the unfruitful works of darkness but rather reprove them,*

18. In the business of Religion serve God with all your might, *Eccles* 9,10. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work or device in the grave whether thou goest* This is an *Argument* why we should do all we can for God, serve him with all our strength, because the

Grave

Grave is very near, and there is no praying, no repenting in the Grave, our time is but small, and therefore our zeal for God should be great. *David* danced with all his might before the ark, and so should we act vigorously for God in the spere of Obedience. Rom. 12, 12. *fervent in spirit serving the Lord*, Take heed of a dull lazy temper in Gods service; you must not only say a Prayer, or read a Prayer, but you must pour out your Soul in Prayer, not only love God, but be sick of love to God. God in the old Law would have the Coals put to the Incense, *Levit.* 16 13. and why so, to typifie that the Heart must be inflamed in the worship of God, your Prayers must go up With a flame of Devotion, I confesse Hell will be taken without storm, you may jump into Hell with ease, but it is all up hill to Heaven, and therefore you must put forth all your might. *Mat.* 12 11. *The violent take Heaven by force.* Heaven is not taken but by storm, do you not see men zealous and very active for the Devil, and for their Lusts, and shall they take pains for Hell, and will not you take pains for Heaven.

19. Do all the good you can while you live to others, God hath made every Creature useful for us, the Sun hath not its light for it self, but for us, the Fountain runs freely, and so do the myrrhe drop from the Tree: every Creature doth as it were deny it self for us, the Beast gives us its labour, the Bird gives us its musick, and the Silk-worm its silk: Now hath God made every thing useful for us, and shall not we be useful one for another, O labour to be helpful to the Souls of others, and to supply the wants of others: Jesus

Christ was a publik Blessing in the World he went about doing good: we are all Members of the body publick, nay, we are not Members of the body misticall, and shall not every Member be helpfull for the good of the body? that is a dead Member that doth not communicate to the good of the body. O labour to be usefull to others while you live, that so when you die, there may be a misse of you; many live so unfruitfully, that truly their life is starce worth a Prayer, nor their death scarce worth a tear.

2ó Every day spend some thoughts upon Eternity. O Eternity, Eternity! all of us here are ere long, it may be some of us within a few dayes or hours, to lanch forth into the Ocean of Eternity. Eternity. Eternity is *status interminabilis*, saith *Boetius*, no Prospective-glasse can see to the end of Eternity. Eternity is a summe that can never be numbred, a Line that can never be measured: Eternity is a Condition of everlasting misery or everlasting happinesse; if you are godly, then shall you be for ever happy, you shall be always sunning your selves in the light of Gods countenance: if you are wicked, you shall be alwayes miserable, everlying in the scalding Furnace of the wrath of the Almighty. Eternity to the godly is a day that hath no sun-setting; Eternity to the wicked is a night that hath no sun rising. O I beseech you my Brethren every day spend some time upon the thoughts of Eternity. The serious thoughts of an Eternall Condition would be a great means to promote Holinesse.

1. The thoughts of Eternity would make us very

very serious about our souls. O my Soul, thou art shortly to flie into Eternity, a Condition that can never be reversed or altred, how serious would this make us about our Heaven born Souls. Zeuxes being once asked why he was so long in drawing a Picture, answered, *aeternitati pingo*, I am now painting for Eternity. Oh how fervently would that man pray that thinks he is praying for Eternity, Oh how acurately and circumspectly would that man live that thinks upon this moment hangs Eternity.

2. The thoughts of Eternity would make us slight and contemn all the things of this World, what is the World to him that hath Eternity always in his eye, Did we think seriously and soberly of Eternity, we should never over-value the Comforts of the world, nor over-grieve the Crosses of the World,

1. We should not over-value the comforts of the World, worldly comforts are very sweet, but they are very swift, they are soon gone, the pleasures of the world are but for a season, just like Noah's Dove that brought an Olive branch in her mouth, but she had *Wings*, and so did presently flie from the Ark, so are all outward Comforts they bring an Olive branch, but they have wings too with which they fly away.

2. The thoughts of Eternity would make us not over-grieve the Crosses and Sufferings of the World. what are these Sufferings to Eternity, our Sufferings sayes the Apostle, are but for a while, 1 *Pet.* 5, 10. what are all the Sufferings we can under go in the world to Eternity, Affliction may be lasting, but it is not everlasting. Our-

Sufferings here are not worthy to be compared to an eternall weight of glory.

And thus my Beloved, I have given you these twenty Directions for your precious Soules: I beseech you treasure them up as so many Jewels in the Cabinet of your brest; Did you carry these Directions about you, they would be a most excellent Antidote to keep you from Sin, and an excellent means to preserve the zeal of Piety flaming upon the Alter of your hearts.

I have many things yet to say to you but I know not whether God will give me another Opportunity; my strength is now almost gone: I beseech you, let these things which I have spoken make deep impressions upon all your soules. Consider what hath bin said and the Lord give you understanding in all things.

Mr. WATSON's Sermon

August 19.

Isiah 3. 10, 11. *Say ye surely it shall be well with the just, for they shall eat the fruit of their works. Woe be to the wicked it shall be evil with him: for the reward of his hands shall be with him.*

THis Text is like *Israels* pillar or c'oud: it hath a light side, and a dark side: it hath a light side unto the Godly; *say unto the righteous it shall be well with him*; and it hath a dark side unto the wicked: *woe unto the wicked: it shall be ill with him*; both you see are rewarded, righteous and wicked, but here's a vast difference, the one hath a reward of mercy, the other a reward of justice.

I begin with the first of these, *Say unto the righteous it shall be well with him.*

This Scripture was written in a very sad and calamitous time, as you may read in the beginning of the Chapter. *The mighty man, and the man of warre shall cease; the prudent and the ancient, both Judge and Prophet shall be taken away*; this was a very sad time with the Church of God in *Jerusalem*.

If the Judge be taken away, where will be any equity: if the Prophet be removed, where will be any priests, the whole body politick was running to ruine, and almost in the rubbish, now in this sad juncture of time, God would have his Text to be written: and it is like a rainbow in the clouds, God would have his people comforted in the midst of afflictions. *Say unto the righteousnesse it shall be well with him.*

The great proposition that lies in the words is this: that howsoever things go in the world, it shall be well with the righteous men, this is an Oracle from Gods own mouth, and therefore we are not to dispute it: it is *Gods* own Oracle, *say unto the righteous it shall be well with him.*

I might multiply Scriptures but I will give you one instance, in the 8th. of *Ecclesiastes* 12. *surely I know it shall be well with them that fear God.*

I know it: it is a golden maxime not to be disputed, *it shall be well with them that fear God.*

For the illustration of this consider two things.

1. What is meant by the *Righteous man.*

2. *Why*, howsoever things go *it shall be well with the righteous.*

1. Who is meant here by the *righteous man.*

There is a three-fould righteousnesse, a legal righteousnesse: and so *Adam* in this sense was said to be righteous when he did wear the Robe of innocency: *Adams* heart did agree with the law of God exactly as a well made Dyall goes with the Sun, but this righteousnesse is forfeited and lost.

2. There is a moral righteousnesse, and thus he is said to be righteous, who is adorned with the moral vertues, who is prudent, and just, and temperate

perate, who is decked with the Iewel of morality, but,

3. There is an Evangelicall righteouſneſſe, and this is meant here: this Evangelicall righteouſneſſe is two fold.

1. There is a righteouſneſſe of imputation, and that is when Chriſts righteouſneſſe is made over to us: and Beloved this Righteouſneſſe is as truly ours to juſtifie us, as it is Chriſts to beſtow upon us.

2. There is a righteouſneſſe of implamation, which is nothing elſe but the infuſing of the ſeed and habit of Grace into the heart: a planting of holineſſe in a man, and making him a partaker of the Divine nature: this is to be righteous in the ſight of God a righteouſneſſe of imputation, and a righteouſneſſe of implamation.

The ſecond thing is to ſhew you why how-ſoever things go in the world yet it ſhal be well with this righteous man, it muſt be thus for two reaſons.

1. Becauſe he who is righteous, hath his greateſt evils removed, his ſin pardoned, and then it muſt needs be well with him: ſinne is the thorne in a mans conſcience: now when the thorne is pluckt out by forgiveneſſe and remiſſion, then it is well with that man.

Forgiveneſſe in Scripture is called a lifting off of ſin, *Iob 7. Lord why doſt thou not liſt off my ſin?* ſo the *Hebrew* word carryes it, it is a *Metaphor* taken from a weary man that goes under a burden, he is ready to ſink under it: now another man comes and lifts off this burden: even ſo doth the great God, when the burden of ſin is ready to ſink the conſcience, God lifts off this burden from the conſcience, and lays it on Chriſts ſhoulder, and he

carry it home, he that hath his burden thus carried, *it is well with him however things go.*

Forgiveness of sin and pardon it is a crowning blessing, it is the jewel of a believers Crown, pardon of sin, is a multiplying mercy, it brings a great many mercies along with it: whom God pardons he adopts, whom God pardons, he invests with Grace and Glory.

So that this is a multiplying mercy: it is such a mercy that it is enough to make a sick man well, *Isa.* 33. 24. The inhabitants shall not say I am sick the people shall be forgiven their iniquity, the sense of pardon takes away the sense of pain, and then it must needs be well with the righteous for his greatest evil is removed.

2. *However things go, it is well with the righteous*, because that God is his portion, *Psal.* 16. 5. *The Lord is the portion of my inheritance*, the lines are fallen unto me in pleasant places: In God there are all good things to be found, and all that is in God is engaged for the good of the righteous, his power is to help, and his wisdome is to reach, and his spirit is to sanctifie, and his mercy is to save. God is the righteous mans portion and can God give a greater gift unto us than himself.

God is a rich portion, for he is the Angels riches, God is a safe and sure portion, for his name is *a strong tower*, he is a portion, that can never be spent, for he is infiniteness, he is a portion can never be lost, for he is eternity, thou art my portion for ever, *Psal.* 73. 26 and surely it is well with the righteous that hath God for his portion, it is not well with that man is happy? why, if God be our portion, we are happy, *Psalme.* 144. 15.

Happy

happy is the people whe God is the Lord.

Thus I have clained up the Doctrinal part, for the use to this.

Here is abundance of comfort for every Godly man for every person serving God in his Congregation. God hath sent me this day with a Commission to comfort you;

O that I might drop in the Oyl of gladness into every broken heart and rejoyce every troubled spirit O here is good news from heaven, *say unto the righteous it shall be well with him.*

But here is a question must be answered, You'l say to me, but how doth this appear that it shall be well with the righteous, for we often see it is worst with them in this world, he is deprived of his comfort many times, he loses his very life in the quarrel, he is made the very reproch of the world often times, how then is it well with the righteous.

To this I answer, Yea still it is well the righteous, though he meet with troubles in the world, and one follows on the neck of another, yet is it well with the righteous, as will appear in these three or four particulars,

1. The troubles that the righteous man meets with they turn to good and so it is well with him That is a most famous Scripture in the 24. of *Jer.* the 5 *Whom I have sent out of this place unto the Land of the Caldeans for their good.* Gods own Israel were transported into *Babylon* among their enemies: but it is for their good, saith the Lord, *the troubles of the righteous are onely to purge out their sin.* I have read a story of one who running at another with a sword to kill him by accident,

his

stone or another with a sword to kill him, by accident his sword run into an impostume and broke the impostume: thus all the evils and trouble of the righteous serve but to cure them of the impostume of pride, to make them more humble, when that the body of a Saint is afflicted his soul that revives and flourishes in Grace

At *Rome* there was two Lawril-trees and when one withered, the other did flourish. so when the body is afflicted yet the soul that Lawrel doth revive and flourish.

God doth distill out of the bitterest drink his Glory and our *Salvation*, Saith *Jerome* that, that the world looks on it as a punishment, God makes a medicine to heal the sore: why then *it is well with the righteous*. The rod of God upon a Saint is but onely Gods pencil whereby he draweth his Image more lively on the soul, God never strikes the strings of his Viol, but to make the musick the sweeter. *Then it is well with the righteous.*

2. In the midst of all the trouble that doth befall the righteous, yet still it is well with them in regard of those inward heart revivings that God doth give them.

we see a Godly mans misery, but we do not see his comfort: we see his prison gates, but we do not hear the Musick that is within his conscience, God doth sweeten to his people outward trouble with inward peace, it is the title that is given to God, *Cor.* 7. 7. God that comforteth them that are cast down: the *Bee* can gather Honey as well from the thistle and from the bitter herb as from the sweet flower: the Child of God can gather joy out of his sorrow: out of the very carkass, some-

times

times the Lord gives honey, when the body is in pain the soul may be at ease, as when a mans head akes, yet his heart may be well, thus it is well with the righteous: God gives him that inward comforts, that revives and sweetens his outward pain.

3. In the time of trouble and calamity, yet still it is well with the righteous, because God doth cover his people in time of trouble, he hides them in the storm, God hath a care to hide his jewels and will not let them be carried away, and thus he makes good that Scripture litterally. *Psal.* 91. 4. *He shall cover them with his feathers, and under his wings shalt thou trust, no evil shall touch thee.*

God oftentimes verifies this Scripture litterally, he makes his Angles to be his peoples Life-gard to hide them and defend them, when a Flood was coming upon the world God provided an Ark to hide *Noah*, when *Israel* is carried and transported into *Babylon*, God hid *Jeremiah* and gave him his life for a prey. Jer. 39 11. and in this sense the Saints of God are called hidden ones. *Psal.* 83. 3. Why so? not onely because they are hid in Gods decree, and hid in Christs wounds, but often times God hids them in a time of common danger and calamity: they are hidden ones he reserved to himself seven thousand that had not bowed the knee to *Baal*. The Prophet knew not where there was one, but God knew there were seven thousand. In this sense *it is well with the righteous* in time of publick misery.

But you'l say sometimes it fares yet worse then all this, sometimes the righteous they dye and perish, they are carried away in a Tempest,

why

why? *yet ſtill it is well with the righteous*, and that in a two-fold ſenſe.

1. Many times God doth take away the righteous by death, and that in great mercy; he takes them away that they ſhall not ſee the miſery that comes upon a Nation. *Virgil* the Heathen Poet ſaith they are happy that die before their Country; his meaning was, they die before they ſee the ruine of their Country; and truly God many times takes away his people in mercy, that they may not ſee the ruine that is comming on a Land; you have in Scripture for this, 1. *Kings* 14. 13. *He only of Ieroboam ſhall come to the Grave in peace, becauſe in him there is found ſome good things towards the Lord God of Iſrael.* God puts him in this Grave betimes in mercy, becauſe he ſhould not ſee the evill comming on the Land, and there's a parallel to this 2 *Kings* 22 laſt it is ſpoken of *Iosiah*, *I will gather thee unto thy Fathers, thou ſhalt be gathered unto thy Grave in peace, and thine eyes ſhall not ſee the evil I will bring upon this place* Iosiah he dyed in battle: how then was it ſaid that he went to the Grave in peace? We muſt underſtand the meaning of it is this; *Iosiah* went to his Grave in peace, becauſe he was a holy man, and he has made his peace with God and ſo he went to his Grave in peace, and becauſe he ſhould not ſee the evill approaching, God gathered him to his grave in peace.

Jerom, ſpeaking of his friend *Nepotian* (you muſt obſerve *Jerom* lived to ſee ſome troubles before he dyed) ſaith he, O how happy is my friend *Nepotian*, that ſees not theſe troubles but is got out of the ſtorm, and is arrived ſafe in the Haven.

Luther dyed in mercy before the troubles in *Germany* broke forth, and thus you see the righteous though they dye, *yet it is well with them*; God takes them away in mercy, that they may not see approaching evils.

2. Though the Righteous dye and are taken away, yet it is well with them, because death cannot hurt them. Death can neither hurt their bodies, nor yet their souls, and then it is well with them.

1. Death cannot hurt their bodies, the body of a Saint it doth not perish, though it dye, the bodies of the Saints are very precious dust in Gods account: precious dust, the Lord locks up these jewels in the grave as in a Cabinet; the bodies of the Saints lie mellowing and ripening in the grave till the blessed time of the resurrection: Oh how precious is the dust of a Believer! though the world mind it not, yet it is precious unto God. The Husband-man he hath some Corn in his Barn, and he hath other Corn in the ground; why? the Corn that is in the ground, is as precious to him as that is in the Barn: the bodies of the Saints in the grave are Gods Corn in the ground, but the Lord makes very precious account of this Corn: the bodies of the Saints shall be more glorious and blessed then ever they were at the Resurrection. *Tertullian* he calls them Angelicall bodies in regard of that beauty and lustre that shall be upon them. As it is with your Silks when they are dyed of a Purple or Scarlet colour, they are made more bright and illustrious then they were before; thus it is with the bodies of the SAINTS, they shall be dyed of a better colour

at

it the resurrection, they shall be made like a glorious body, *Phil.* 3. 20. thus it shall be well with the righteous, their bodies shall not perish.

2. It will be well with the righteous at death as to their souls too. Oh it will be a blessed time me thinks it is with a Saint at the time of death, just as it was with St. *Paul* in his voyage to Rome, we read that the Ship did break, but though there were so many broken pieces yet he got safe to shore so though the ship of the Belivers body break by death, yet it is safe with the passengers, his soul that gets safe to the Heavenly harbour: let me tell you the day of a belivers death, it is the birth day of his blessedness, it is his ascention day to Heaven, the day of his death, it is his Marriage day with Jesus Christ. Faith doth but contract us, here in this life is but the contract, but at death then the Nuptials shall be solemnized in glory, they shall see God face to face, it will be Heaven enough to have a sight of God, saith *Austin*: when the Saints shall enter into joy here, joy enters unto them, but then they shall enter into it: They shall drink of those pure Rivers that rune from the everlasting Fountaine.

And thus you see it will be well with the righteous. However things go, though trouble come, though death come yet it will go well with the righteous. And oh let those that are the people of God, comfort themselves in these words, oh what an incouragement is this to all you that hear me to begin to be righteous: this Text may tempt us all to be Godly. *Say unto the righteous it shall be well with him*: when things are never so ill with him, yet it is well with him.

We would be glad to have things go well with-in our relations, and in our estates; why? when the righteous things goe well with us, thy person is sealed, thou art heir of all Gods promises thou art Christs favourite, thou hast heaven in reversion, and is it not now well with thee: if you would have happinesse you must espouse holinesse. *Say unto the Righteous it shall be well with them*: and thus much of their first proposition, the godly mans comfort in life and death, *it is well with him.*

But now if all this will not prevaile with you to make you leave your sins and become righteous, I must passe in a few words to the next branch of the Text to scare men out of their sins, to affright men out of their wickednesse, woe unto the wicked it shall be ill with him.

This my beloved is the darke side of the cloud, It may cause in every wicked man that heares me a trembling at the heart.

Woe unto the wicked it shall be ill with him.

The proposition that doth result out of the words is this.

Doct. When things seeme to be well with the wicked men, it shall be ill with them at last though they have more then heart can wish, yet it shall be ill with them at last, *Eccles. 8. 13. It shall not be well with the wicked, nor shall he prolong his dayes which are as a shadow*, because he fears not God, it shall not be well with the wicked, the God of truth hath pronounced this.

It is as true as God is true, it shall not be well with the wicked.

Now that I may a little clear this to you, I shall demonstrate this to you in these four particulars.

1. It

1. It is ill with the wicked in this Life.
2. It is ill with them at Death.
3. It is ill with them at the day of Judgement.
4. It is ill with them after Judgement, it shall be ill with the Wicked.

1. It is ill with the wicked in this life, a wicked man that hears me will hardly think so, when he hath the affluence, and confluence of outward comforts, when he eats the fat and drinks sweet, he will hardly believe the Minister that shall tel him it shal be ill with him, but it is so.

For is it not ill with that man that hath a curse, Yea the curse of God entailed upon him, can that man thrive that lives under the curse of God,

Floods of blood and wrath hang over the head of a wicked man, he is heir to all the plagues written in the book of God.

All Gods curses are the sinners portion and if he dyeth in his sin he is sure to have his portion paid him.

Woe unto the wicked, every bit of bread he hath he hath it with a curse, 'tis like poyson'd bread given to a dog: every drop of wine he drinketh swallows down a curse with it. woe unto the wicked, there is his curse in a cup, and a curse upon his table. God saith, woe unto him, we read of *Belshazzar*, *Daniel* 5. 4. 5. that he, did take the wine and commanded to bring the gold and silver Vessels out of the Temple: then they brought the golden Vessels that were taken out of the Temple, out the house of God, that was at *Jerusalem*, and the King and his Princes, and his Wives, and Concubines drank in them.

Belshazzar was very jovial, in the midst of his

cups

cups he was merry, but wo unto the wicked; for in the same hour came forth the finger of a mans hand and reacht over the Candlestick upon the plaister of the wall of the Kings Palace, and the Kings countenance changed, and he was troubled: there was a hand and a Wo written on the wall; let a sinner live till he come to an hundred years of age yet he is cursed, *Isa.*65.20. his gray hairs they have a curse upon them.

2. 'Tis ill with the wicked, not onely in his life, but 'tis ill with them at the hour of death, and that in these two respects.

1. Death puts an end unto all his comforts.

2. Death is the beginning of all his miseries.

1. Death puts an end to all his comforts, no more indulging and pompering the flesh, then no more cups of Wine, then no more Musick, *Revel.* 18. 22. *The fruites thy soul lusteth after are departed from thee.* All things that are dainty, and good are departed from thee, the voice of the Harper, Musitian, and Trumpeter shall be heard no more in thee.

As 'tis spoken of the destruction of *Rome*, so you may say of the wicked man, no more joy and gladnesse, no more mirth and musick, all a sinners sweet spices, his Scarlet Robes, his sparkling Diamonds, they all at death depart from him.

Secondly, As death puts an end to a sinners mirth, so it layes a foundation for all his sorrow: for, before death begins to close a sinners eyes, the eye of his conscience is first opened, every sin at the hour of death, stands with it's drawn sword in it's hand: those sins that did in Life delight him, now they affright and terrifie him, all his joy and

mirth turns into ſadneſſe: as ſometimes you have ſeen Sugar lying in a damp place, it doth diſſolve and run to water, thus all the ſugared Joyes of a wicked man at the hour of death turns into Water, into the Water of Tears, into the Water of ſorrow.

Thirdly, It ſhall be ill with the wicked man at the day of Judgement, when he is ſeated before *Gods* Tribunall, then he ſhall leave judging of others, and ſhall ſtand at *Gods* Bar and be tryed for his life.

I Read concerning *Felix* when he heard *Paul* ſpeak of Judgement, that *Felix* trembled. *Joſephus* obſerves that *Felix* he was a wicked man, and ſhe that lived with him, her name was *Druſilla*, whom he intiſed from her Husband, and lived in uncleanneſſe with her, now when *Felix* heard *Paul* Preaching of judgemene trembled. Now if he trembled to hear of Judgement, what will he doe when Judgement comes, when all his ſecret ſins ſhall be made manifeſt, all his Midnight wickedneſs ſhall be written on his fore-head as with the point of a Diamond. At the day of judgement ſhall be theſe two things.

Firſt, There ſhall be a legal Tryal.

Secondly, The ſentence.

Firſt, A legal tryal: *God* will call forth a ſinner by name, and ſay ſtand forth, here thy charge, ſee what thou canſt anſwer to this charge.

What canſt thou ſay for thy Sabbath-breaking, for thy murthers and drunkenneſſe, and perjury? for all thy revenge and malice? for all the perſecuting of my Members? what doſt thou ſay, *Guilty or not Guilty?*

Thou

Thou wretch thou dareſt not ſay thou art not Guilty; for have not I been an eye-witneſſe to all thy wickedneſſe? Doe not the books agree, the book of thy Conſcience, and the book of my Omniſcience, and dareſt thou offer to plead *Not Guilty*? How will the ſinner be amazed with horrour, and run into deſparation!

Secondly, After this legal proceſſe or tryal follows the ſentence, *Go ye curſed into everlaſting fire*, What, to go from the preſence of Chriſt, in whoſe preſence is fulneſſe of joy, to go from Chriſt with a curſe. *Why* ſaith *Chryſoſtome, that very word depart, is worſe then the torment it ſelf.* And remember this, you that go on in your ſins, when once this ſentence is paſt it cannot be reverſed; this is the moſt Supreame Court of Judicature, from which is no appeale. Here on earth men remove their Cauſes from one Court unto another; from the Common-Law unto the Chancery; oh but at the laſt day of Judgement no appeals, to removing the Sentence, for this is the higheſt Court.

4. It will be ill with the wicked that die in their ſins after the day of Judgement: oh then there is but one way and they would be glad they might not go that way; any way but to priſon. Oh but there is no way but to Hell, *Luk.* 16. 23. *In hell he lifted up his eyes.* Hell, 'tis the very center of miſery, 'tis the very ſpirits of Torments diſtilled out; The Scripture tells us that in Hell there are theſe three things; There is *Fire*, there is *Darkneſs*, there are *Chains*.

1. Hell is called a place of *Darkneſſe*. *Jude* 13. *To whom is reſerved blackneſſe of darkneſſe*: Dark-

neſs you know is the moſt uncomfortable thing in the world; a man that goes in the dark, he trembleth every ſtep he goeth.

Hell is a black Region, nothing but blacknesſe of darkneſſe: and it muſt needs be a dark place where they ſhall be ſeparated from the light of Gods preſence. Indeed *Auguſtine* he thinks there ſhall be ſome little ſulphurous light there, but ſuppoſe it to be ſo, that light will ſerve onely that the damned may ſee the tragehy of their own miſery, and ſee themſelves tormented.

2. In Hell, as there is *darkneſſe*, ſo there is *fire*, it is called a burning lake, *Rev.* 2. 15. *Who was not found written in the book of life was thrown into the Lake of fire.* You know that Fire is the moſt Torturing Element, it makes the moſt Dreadful impreſſion on the Fleſh. Now Hell is a place of Fire.

It is diſputed among the Learned what kind of Fire it is, and I wiſh we may never know what kind of fire it is. *Auguſtine* and others affirm, that it is material fire, but far hotter then any fire upon your Hearths, that is but painted fire compared with this. But I do rather think that the fire of the Damned it is partly material and partly ſpiritual: partly material to work on the body, and partly ſpiritual, which is the wrath of God to Torment the Soul, that is the lake, the burning fire. Oh who knows the power of Gods anger! who can dwell with theſe burnings! it is intollerable to endure them, and impoſſible to eſcape them.

3. In Hell there are chains, chains of darkneſſe. Thoſe ſinners that would not be bound by any

Law

Law of God, ſuch ſhall have chains of darkneſs to bind them.

Queſt. *What ſhould be the meaning of that phraſe chains of darkneſſe?*

Anſw. I ſuppoſe it may be this, to intimate unto us, that the wicked in Hell ſhall not have power to walk up and down, which perhaps might be a little eaſe, though very little; but they ſhall be chained down faſt, not to ſtirre; they ſhall be faſtned to that ſtake with chains of darkneſſe. Oh this will be terrible indeed. Suppoſe a man ſhould lie alwayes on a Down-bed and might not ſtirre out of the place, it would be very painful unto him; Oh but to lie as the Damned upon the wrack, alwayes under the torturing ſcorchings of Gods wrath, and to be tyed and not to move, how dreadful are the thoughts of this? and this is the condition of the wicked, they are under fire, and darkneſs, and chains.

And to add unto the Torment of Hell, there are theſe two things more to ſhew you, that it ſhall be ill with the wicked, let them die when they will.

The firſt is the Worm.
The ſecond is the Serpent.

Firſt, There is the Worm to Torture the Damned ſpirits, and this no other then the Worm of Conſcience, the 9 of *Mark* the 44 verſe, *Where there Worms never dieth.* Oh how dreadfull will it be to have this worm!

Melanctbon calls the Tormenting Conſcience *A Helliſh Fury.* Conſcience will be juſt as if a Worm full of poyſon were feeding on the Heart of a man. Thoſe ſinners that would never hear

the voice of Conſcience, they ſhall feel the worm of Conſcience. And then

Seconly, As there is the worm to torment, ſo there is the Serpent that is the Devil, who is called the Old Serpent. *Revel.* 9. As there is the biting of the worm, ſo there is the ſtinging of the old Serpent.

Firſt of all, The damned ſhall be forced to behold the Devil, I remember what *Anſelm* ſaith, ſaith he, *I had rather endure all the torments of this life, then to ſee the Devil with bodily eyes:* But now this ſight the wicked ſhall ſee whether they will or no, and not only ſee, but they ſhall feel the ſtinging of this old Serpent the Devil.

Satan is full of rage againſt mankind, and will ſhow no mercy; as he puts forth all his ſubtlety in tempting of man, ſo he puts out all his cruelty in Tormenting of Mankind. And this is not all,

There are two things more to ſet out the Torments of Hell.

Firſt, Theſe Agonies, and Hell-convulſions they ſhall be for ever: take that Scripture for proofe, *Revel.* 14. 11. *And the ſmoak of their torment aſcended for ever and ever; and they have no reſt day nor night.* Thus it is in Hell, they would die but they cannot; the wicked ſhall be alwaies dying but never *dead*; *the ſmoak of the furnace aſcends for ever and ever.* Oh who can endure thus to be ever upon the wrack? This word *ever* breaks the heart. Wicked men now think the Sabbaths long, *When will the Sabbath be over?* they think a Sermon long, and think a Prayer long, but Oh how long will it be to lie in Hell for ever and ever?

After

After millions of years their Torments are as far from ending as at the first hour they began.

Secondly, Which is another aggravation of Hell torment, the Damned in Hell have none to pity them; it is some Comfort, some ease, to have our Friends to pity us in our sickness and want, but they have no Friends.

Mercy will not pity them, mercy is turned into fury. Christ will not pity them, he is no more an Advocate for them. The Angells will not pity them; but they rejoyce when they see the vengeance, they insult and glory when they see the Justice of God executed upon his Enemies. O how sad is this, to lye in the scalding Furnace of Gods Wrath, and none to pity them! When they cry out, God will laugh at them, O hear this all ye that go on in sin, *it will be ill with the wicked*; O therefore turn from your sins, least God tear you in pieces as a Lyon, and there be none to help you.

Now for Application.

O what an affrighting Word is this to all wicked men that go on desperately to sin, to add drunkenness to Thirst, never such an inundation of Wickedness as now, men sin as if they would spight God, and dare him to punish them, men sin so greedily as if they were afraid Hell Gates would be shut up ere they come thither. O how manfully do many sin, they go to Hell strongly in their wickedness? O these are in a sad condition; is it not sad at the hour of death, and at the day of judgment, and after judgment with them? Wicked men live Cursed, and they Dye Damned. Sinners are the very mark that God will shoot at, his

ſtanding mark, and he never miſſes this mark; you know what the Scripture ſaith, *there ſhall be weeping, and there ſhall be gnaſhing of teeth.* And ſaith *Lazimer*, *that is ſad fare where weeping is the firſt courſe, and gnaſhing of teeth is the ſecond courſe.*

Queſt. *Whence is it that there is this gnaſhing of Teeth?*

Anſw. Firſt, it doth ariſe from the extremity of Torment the wicked ſuffer, they are not able to bear it, and know not how to avoid it.

Secondly, the wicked gnaſh their Teeth in Hell at the godly to ſee them in Heaven, them whom they perſecuted and ſcoffed and jeered, to ſee them in Heaven and themſelves in Hell, they are mad at it, *Luk.*13.28. *When they ſhall ſee* Abraham, Iſaac, *and* Jacob, *and all the Prophets in the Kingdome of God, and they themſelves ſhut out*, they ſhall gnaſh their Teeth at this. How may this amaze a wicked man, if all the curſes in the Bible will make a man miſerable, he ſhall be made ſo!

The ſecond Uſe is this.

Take heed that none of you here be found among the number of the wicked; take heed of being of this black Regiment that wears the Divels colours, and fight under his banner; the ſinner and the furnace ſhall never be parted. Oh take heed of thoſe ſins which will bring you to Hell-fire.

There are, ſaith *Earnard*, *fiery ſins, which bring men to hell fire.*

What are thoſe fiery ſins? why, the *fire of malice, the fire of paſſion* and the *fire of luſt and concupicence*, and the *fire of revenge*, theſe fiery ſins bring men to *fiery plagues*, to *Hell fire.*

When you are tempted to any wickedneſſe think

think with your ſelves, Oh how can I bear the fierceneſſe of Gods wrath for ever? how can I lye in the winepreſs of Gods wrath for ever? Oh take heed of thoſe ſins that will bring you into this place of Torment.

I have read a ſtory of a Virgin, who being tempted by a young man to commit folly, ſaith ſhe unto him, *Grant me but one requeſt, and I will doe what thou deſireſt*; *what is that*, ſaith he, *Doe but hold your finger one hour in this burning candle*, No, he would not doe that. Saith ſhe, *will not you for my ſake hold your finger an hour in the candle, and will you have my ſoul lye burning in hell for ever.* Thus ſhe rebuked the Temptation.

Doth Satan temp thee to Wickedneſs, hold out this Text as a ſhield to the Divel to quench his fiery Darts.

Say thus; Oh Satan, do I embrace thy temptations, I muſt be under thy tormenting to all eternity. O therefore labour to be righteous, *it ſhall be well with the righteous.*

But take heed of ſin, *it ſhall be ill with the ſinner.*

I will conclude all with that ſaying of *Auſſen*, *When a man hath been vertuous his labour is gone but the pleaſure remains; when a man hath been wicked the pleaſure is gone, but the ſting remains.*

Mr.

Mr. Lyes First Sermon,

August 17.

Phil. 4: 1.

Therefore my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

MY Beloved, I do very well remember, that upon the 24. of this instant moneth, in 1651. I was then under the sentence of banishment; and that very day did I preach my *farewell Sermon* to my people from whom I was banished, because I would not swear against my King, having sworn to maintain his just power and Honour, and greatness; and now behold a second trial; then I could not forswear my self, the God of Heaven keep me that I never may. I am apt to think I could doe any thing for this loving congregation, onely I cannot sin. But since, beloved, there is a sentence gone out against us, that we that cannot *subscribe*, must not *subsist*; this is the last day that is prefix'd to us to preach: I shall now speak to you (God assisting me) if my passion will give me leave, just as if I would speak, if I were immediately to dye; therefore hearken my *Brethren, dearly beloved, and long'd*

ng'd for, my Joy and Crown, so ſtand faſt in the Lord my dearly beloved. Paul was now a Priſoner at *Rome* for the Goſpel of Chriſt; 'twas his ſecond impriſonment; and he was not far from being offered up a ſacrifice for the Goſpel he had preach'd. This Goſpel the *Philippians* had heard him preach, and the godly *Philippians* having heard of his impriſonment, they ſent ſo far, from *Philippi* to *Rome*, to viſit him, and to ſupply his wants. A gracious temper, which I hope the eternal God hath given the Saints in *London*, and for which, if for any thing, God hath a bleſſing in ſtore for them. *Paul* is not ſo much concern'd in his own bands, as in the *Philippians* eſtate; *Epaphroditus* tells him that there were Hereſies, and falſe Doctrines got in amongſt them, but yet the *Philippians* ſtood faſt; and herein *Paul* rejoyces, writes this Epiſtle, bids them go on, ſtand faſt, keep their ground, and to be sure not to give an inch, but to ſtand faſt, knowing that at a long run *their labour ſhould not be in vain in the Lord.*

I ſhall without any more adoe enter upon the Text; in which you have two things conſiderable.

A moſt melting *Compellation*, and a moſt ſerious *Exhortation.*

1. A melting *Compellation*, my brethren dearly beloved, *&c.*

2. A ſerious *Exhortation*, and in it 1. the *matter* of the duty, ſtand, and ſtand it out, and ſtand faſt. 2. The *manner*. 1. *So*, ſtand ſo as you have ſtood, ſtand faſt; 2. *in the Lord*, ſtand ſo, and ſtand in the Lord, in the Lords ſtrength, and in the Lords cauſe: to ſtand in your own ſtrength would

would be the ready way to fall and to ſtand in your own cauſe, for your own fancy, would be the ready way to expoſe your ſelves to all manner of Temptations: *Therefore my brethren, dearly beloved in the Lord, ſtand, and ſo ſtand faſt in the Lord, my dearly beloved,*

In the next place, by way of obſervation from the words; and if there be any wicked catchers here, let them know, that I ſhall ſpeak no more then I ſhall draw from, and is the mind of my Text; I would not give occaſion to be a greater ſufferer then I am like to be. But for the words.

Firſt, for the *melting Compellation* my *Brethren*, my dearly beloved. *Paul* was an Apoſtle, and an high officer in the Church of God; and he writ unto the *Philippians*, to all the *Philippians*, to the pooreſt of them, and ſee how he beſpeaks himſelf to them [*my Brethren.*] From hence take this obſervation, *That the higheſt officers in the Church of Chriſt, though they are indeed by office Rulers over them, yet by relation they are no more then brethren to the meaneſt Saint.* Here we have no ſuch Rabbies to whom we muſt ſwear, becauſe they ſay we muſt ſwear it. *Paul* calls them *Brethren*, and ſo writes to them, *Gal.* 1. 2. and *James* a Scriptural officer, one of the higheſt Apoſtles Chriſt ever made, ſaith *Hearken my beloved brethren, Jam.* 2. 5. ſo *Peter*, an Apoſtle of Chriſt, wherefore the rather *Brethren:* and *John* the beloved Diſciple, *Brethren, I write no new Commandement*, &c. 1 *John* 2. 7. well then,

1. If this be ſo, that the higheſt Officer in the Church, ſuch as Chriſt approves of, are but brethren to the meaneſt Saint, then certainly *they are*

but

but brethren to their fellow officers: if no more relation to the toe in the body, then no more to tee yet. if there be any of a light spirit would bear rule, that love to have preheminence, I would desire them to read two Scriptures; the first is *Luke* 22. 26. the second *Mat.* 26. 27. doth Christ say, *whosoever will be chiefe among you, let him be* one that will domineer over your Estates, over your persons, over your consciences, doth not Christ say so? no: but *whosoever will be chief among you let him be your Minister,* —— *let him be your servant. Even as the Son of man came not to be ministred unto, but to minister, and to give his Life a ransome for many:* you have this also *Luk.* 22. 25. *And he said unto them, the Kings of the Gentiles exercise Lordship over them,* i. e. over their slaves, over their vassals: *but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.* Sure if *Paul* be but a *brother* to *Philip*, then he is no more to *Timothy.*

2. If the highest Officers in the Church of Christ be but brethren to the meanest Saint; then 'tis not for those brethren to *Lord* it over their *fellow Brethren*, Lord it *over Gods heritage*; remember, 'tis *Gods heritage.* I hope your consciences will bear me witness that I have laboured as much as in me lyes to be a *a helper of your Joy*, not to *Lord it over your faith*, 2 *Cor.* 1. 24. to presse or cause you to believe this or that, because I believe it; if this be allowed, then may I turn *Papist* to morrow. Saith Christ to him that would have had him speak to his brother to divide the inheritance with him, *Man who made me a judge over you?* Luke 12. 14. So say I, man who made thee a Tyrant, a lord over

thy

thy fellow brethren, 1 *Pet.* 5. 3. *Neither as being Lords over Gods Heritage*, &c.

3. If the higheſt Officers in the Church of *Chriſt* be but Brethren, and no more, then there ſhould be no *diſcord between theſe Brethren*. Behold, how good and how pleaſant it is for brethren to dwell together in unity; and truely I may comfortably ſpeak that, and 'tis one of the greateſt comforts I have in the world. I hope we have lived together in love, bleſſed be God; let us not fall out, ſaith *Abraham* the Elder, to *Lot* his younger Couſin, for we are brethren. Beloved the diſcords between Paſtor and people have made the beſt muſick in the ears of the Jeſuits.

4. Are Paſtors nay, the higheſt Officers that Jeſus Chriſt hath, and doth own in the Church, but brethren? Oh! then let thoſe brethren if they will appear before the bar of their Father in Heaven with comfort, *take care of offending the ſouls of Brethren*; for at the hand of every brother, God will require the Soul of his brother, *Ez.* 33. 6. *His blood will I require at the Watchmans hand.* We that are called by ſome the *Dogs of the flock*, what ſhall we prove *Dumb Dogs?* what a comfort will it be to my dying brethren this day, if they can but ſay, Lord we are clear from the bloud of our brethren? The Officers of Chriſt ſhould never behave themſelves ſo, that they ſhould give their people occaſion to ſay, we are brethren to Dragons. But *Jer.* 9. 4. *Take ye heed every one of his Neighbour, &c.* I would commend one Scripture to all my brethren in the Miniſtry. 1 *Cor.* 8. 13. A Scripture that I would have writ in Letters of Gold on the lintell poſts of all Miniſters Doors. *Wherefore if*

meat

meat make my Brother to offend, I will eat no flesh while the World stands least I make my brother to offend. Rather then to endanger my Soul, I leave away with all these toys and gew-gaws.

2. From the terms of dearest affection, *dearly beloved, longed for &c.* Take this observation, that, *It becomes the highest Ministers, much more the lowest, to bear a most tender, vehement, ardent, strong, melting affection, towards that flock or people that God hath committed to their charge.* Thus *Paul* to the *Philippians* in the Text, my Brethren, *dearly beloved, &c.* You shall find *Paul* in all his Epistles, in a thawing frame to his people, melting in love unto them: the *Corinthians* were so in his heart, not onely to live with them, but if God called him to dye for them so abundantly did he love them. 2 *Cor.* 12. 15, That he would *very gladly spend* and *be spent for them,* carried them in his heart and earnestly longed after them *all.* As for the *Thessalonians,* 1 *Thes.* 2. 8. He, as a Nurse, tendreth, and nourisheth them as Children: and is so affectionately desirous of them, that he is willing *to impart to them not onely the Gospel, but his own soul,* because they were dear to him. Then

1. Is this so, ought the Pastor so to love their people? give me leave to bespeak you in the words of *Job,* (in respect of those hundreds of Ministers, that are to be plucked from their people:) *Have pity upon me, have pity upon me, Oh ye my Friends, for the hand of God hath touched me, Job* 19. 21. What will nothing serve but plucking out our very eyes? our very heart (being so much the objects of the peoples love.) How sad is it for the Father to be pluc't from the child, the shepheard from the flock,

the

the nurse from the child: this is a Lamentation, and ought to be for a Lamentation: that there must be a parting between *David* and *Jonathan*, who loved one another as their own Souls, this cuts them to their very hearts. And this I may say with respect to my selfe, I blesse God, I cannot say as she of her Husband, *a bloody Husband hast thou been unto me: but a loving congregation* have you been unto me. I know none of you have desired my destruction, nor to taint my name; never did I hear three in this Congregation, speak of pressing any thing against me, that was contrary to my conscience: nor can I say, that there are four in this Parish that did ever deny to pay me my *legal dues*, blessed be God for such a people, you have not entroached upon my Conscience, as I hope I have not upon yours. Pastors must love their people, doe not blame them, if their hearts be almost broken, when they are to part with such a people.

2. Must the Pastor love his people: then, *the people must love their Pastor.* 'Tis true, it lyes in the power of man to separate the Pastor and People, but not, to separate their hearts; I hope there will never be a separation of love, but that will still continue: if we doe not see one another, yet we may love one another, and pray for one another; I hope a husband doth not cease from loving his wife because she is absent from him. But oh! for my brethren, hundreds of them think that you are undone, But you are noe undone, though you cannot see as far as other men, you may live in love, and keep your consciences quiet.

3. Must Pastors love their People? then you see from

from hence, *what should be the grand object of the Pastors affection, i.e. the people*, not what the people have, this is great enquirie, what is the Benefice worth? whats the preferment? doe they pay well &c. Whereas we should not seek so much the fleece as the flock, we should not take over-sight of a Congregation for love of their *pay*, but of their *souls*; not, tis an excellent good Living, as one said I have heard of, let me have their Tithes, and let their souls go to the Divel, but as the Apostle, *I seek not yours, but you*, 2 *Cor.* 12. 14. And I hope there be many hundreds can say, it hath been the peoples soules they have more loved and affected, then any thing that the people had.

4. Once more: we must love them, and love them tenderly; why, and yet leave them? Yes my beloved, we are so to love our people, as to venter any thing for them, but our own damnation. I come not here to throw fire-brands, I blesse God I have a most tender affection for all my Brethren in the Ministrie, and though I am not satisfied my self, yet I condemn no man, I believe there be many of them do as conscientiously subscribe as deny to subscribe. I protest in the fear of God I cannot subscribe, perhaps it is because I have not that light as others have; for he that *doubts*, saith the Apostle, is *damned*. My beloved, I hope you would not have us sin against God, and our consciences; It is not my *Living* that I desire, but my *Office* to serve my Lord and Master, but if we should to keep communion with you loose our communion with God, this is the ready way to have all our labour and pain lost; but as *David* said (and oh that I could speak it with as good hopes as *David*,) *Zadock, carry back the Ark of God if I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both*

it and his habitations, but if he thus say, I have no delight in thee, behold here am I, let him doe to me as seemeth good unto him, 2 *Sam.* 15. 24. Brethren, I could do very much for the love I bear to you, but I dare not sin! I know they will tell you, this is pride and peevishnesse in us, and that we have preached against it, and are tender of our reputation, and we would fain all be Bishops, and forty things more: but the Lord be witnes between them and us in this. Beloved, I prefer my Wife and Children before a blast of air of peoples talk, I am very sensible what it is to be reduced to a morsel of bread: let the God of Heaven and Earth do what he will with me, if I could have subscribed with a good conscience, I would, I would do any thing to keep my self in the work of God, but to sin against my God, I dare not do it.

3. *My Joy and Crown*, therefore my dearly beloved and longed for, my *joy and crown*, my present joy and future Crown: my joy which I value more then a Crown, my principle joy. Hence observe this doctrine, that, *The fixed standing flourishing growth of Saints in Gospel practise, and Gospel obedience, is or ought to be matter of transcendent joy to their Pastors.* It was so to the Apostle *Paul*; *Paul* heard how they stood; though there was a plague amongst them, yet they were not infected; and though he was in the goal ready to be beheaded, yet this was his joy & crown, that his people did stand, and I hope my brethren it will be our joy and crown to hear of your standing and growth in Gospel-knowledge, and Gospel-profession. And

1, If this be so, as *John* said, I rejoyced greatly that I found of thy children walking in the truth: it should be the prayers and endeavours of all Pastors really to love the souls of their people, and to pray for

for them: that when they cannot look after the souls of their children, yet that good nurses may be looked out for them; what a joy was it that *Moses* mother was made his nurse, and who can tell, it may be thought not out of any merit of ours, yet of their own clemency our Governours may give us to be nurses over our own children: but if I cannot nurse my child my self, I will wish it well, and as good a nurse as I can; far be it, that those that are to succeed should not prosper: Lord, it shall be the prayers of thy servant, that those that are to succeed may have a double and treble portion of thy spirit, that he may be both painfull and faithful, &c,

2. If the peoples growth in grace and knomledge be matter of joy to a faithful Pastor: then what do you think of those that hinder their thriving? I shall give you two Scriptures, *John* 12.19. *The Pharisees therefore said among themselves*, (they durst not speak publickly, but who was it against? why, it was against Christ) *perceive ye how ye prevail nothing? behold the world is gone after him.* But we will order him for that, we will be sure to lessen his Congregation; if we cannot doe that, we will shut the doors against him; see *Matth.* 23. 13. *Woe unto you Scribes and Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against men*. what! shut up the Kingdome of Heaven against men? what the Pharisees! that pretended they had the *Keys of Heaven*, and to be the *guides?* I, that is it, because there is not room enough in heaven for us and them too? no, saith Christ, there is no such matter, *For ye neither goe in your selves, neither suffer ye them that are entring to go in.* I dare not tell you at this time what it is to *shut up the kingdom of Heaven against men:* you may better imagine it then

I can speak it, but this did the Pharisees, *they would not go in themselves, nor suffer them that were entring to go in.* I remember when I was a child we had such a Minister, that would one Lords day preach up holiness, and the next Lords day would preach against the practice of holiness.

And now my brethren, I am come in the next place to speak to the last part *stand fast*; and because I see a Hurricane a comming, *keep your ground, stand fast*, and live in the Lord here, that you may live with him hereafter.

Philip. 4. 1.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

FRom this Scripture you have these three Doctrines. 1. That *the highest Offices of the Church of Christ, though they are Rulers of them yet they are but brethren to the meanest Saint.* 2. That *it becomes a true Scriptural Minister of Christ, to have a most vehement, ardent, strong, melting, tender affection to that flock or people which the providence of God hath committed to his charge.* 3. That *the fixed standing, flourishing, and thriving of that flock in the profession and practice of Gospel-knowledge and obedience, is matter of transcendent joy and triumph to such a godly Pastor.* The fourth, which is that I would now prosecute, is this, That *it is the grand and indispensible duty of all sincere Saints, in the most black and shaking seasons, to stand fast, fixed, and stedfast in the Lord.*

This

This is a grand thing S. *Paul* had to say to the *Philippians*, when he was ready to have his head cut off; for so it was, he was beheaded for the testimony of Jesus: this is all he had to say when in Jayl, and in bonds, and that under Heathen *Romans*; you are now my Joy, you are now my Crown, oh! do but stand, and my joy, which is but two notes above *Gamut*, will get to *Ela*: oh! do but stand, and my Crown's studded with Diamonds: we live if you stand, though we die when you stand. *It is the great and indispensible duty, &c.* Whether these are *black* and *shaking seasons* I have nothing to say, but I am wholly now upon your *duty*, beloved, and for Gods sake, let the words of a *Civilly dying Minister* prevail with you. There is a kind of a Maxim among some, that in case a person die seemingly, and revive again, that the last words that was heard of that person when in a rational temper, are the onely things that that person will remember when brought to life again. It is most probable beloved, what ever others may think, but in my opinion (God may work wonders) neither you nor I shall ever see the faces of, or have a word more to speak to one another till the day of Judgement. Therefore I beseech you hear me, as those that would and may live with me to eternity: mark your duty, I have spoken something concerning the *Pastors* duty in the morning, now for the *peoples*. *It is the indispensible duty of all sincere Saints to stand fast*, &c. I confesse, I have a love for the whole Auditory, I have a messe for them, but my *Benjamin's* messe is for those I once called my own people: you are my *Benjamins*, I wish I had a greater then a fifth for you. This Proposition I shall

1. *Prove.* And then 2. *Improve.*

In the worst of times, in the most shaking seasons, and if I do not greatly mistake, there is an hour of Temptation threatned by God, now beginning to be inflicted: if ever you would stand, stand now; and for your comfort, let me but hint, that a Christian may stand comfortably, when he falls sadly, that is, he may stand by God, when he falls by Man: I knew that a great many years ago.

First then, 'tis our duty stand. There be Scriptures more then enough to prove this to be your duty. Col. 15. 12. *Stand perfect and compleat in all the will of God*, Phil. 1. 27. *Only let your conversation be as becometh the Gospel of Christ, that whether I come and see you* (alas poor *Paul*, thou come and see them thou wast beheaded before thou couldst come and see them but) *or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together* (not to pluck out one anothers throats, no more of that: but striving together, not against one another, but) *for the faith of the Gospel.* So 1 Cor. 15. 58. *Therefore my Brethren, be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.* 'Tis our duty to stand, but

Secondly, *wherein we must stand stedfast?* I have no new doctrine to preach now, I shall but mind you of what I have formerly spoken when you would not believe. I confess I do not begin to be of a new judgement now: and should I be continued in the Ministry (a mercy I can hardly hope for) I should be of the same judgement, and Preach this Doctrine, *stand fast.*

God will certainly bring the people of God in *England* to his own terms, or else fare them well for

ever

ever. What's that we should be stedfast in? I would advise to a stedfastnesse.

1. Of *Judgement*.
2. To a stedfastnes of *Resolution*.
3. To a stedfastnes of *Faith*.
4. To a stedfastnes of *Conscience*.

So stand fast in the Lord in your *Judgement*, in your *Resolution*, in your *Faith*, in your *Conscience*.

1. I would advise to *a stedfastnes of Judgement*. Strange Doctrines are the greatest Fetters that do assault a sound Judgement; they are like waves if they do *split*, they will *shake* the Ship to purpose: therefore your way is, to cast anchor well, to stand firm on the rock of truth, I had almost said all in a word, *Protestant truth*: though the market may rise somewhat high, yet stand firmly there; while strange Doctrines like so many impetuous waves are beating upon you, break themselves in pieces they may, but if you stand can never hurt you. I am not now to begin to warn you against *popery*, not that I have the least reflection on any thing in the world but on the *Scriptures*. I am apt to think, the *wound of the Beast must be healed*, however, do not you *spread a plaister* for the *Beast* to heal his wound: *Be no more children tossed to and fro, carried about with every wind of Doctrine*, with every wind of windy Doctrine; *by the slight of men, and cunning craftiness*, that can cog the Die. notable *Gamesters* there are in the world, but you must stand steady in Judgement, you must be firm to your Principles: I would have you *Stars*, not *Meteors*, for *Meteors* are carried about with every blast of wind. I hope better things of you, I shall pray God would make you stedfast in Judgement. First be sure to get good principles, and Secondly be sure to stand in those good

principles that you have got. And though I cannot say but some *Tares* are sown among this Parish, yet I bless the Lord, for the generality, I hope I may say, I have an *Orthodox Ministry*.

2. 'Tis not enough to stand in Judgement, but we must be stedfast to our *Resolution*, 1 Cor. 15. 58. *Be stedfast, unmoveable*, such as stand firm on some basis and foundation, that doth not totter and stagger: if they find you *staggering*, to be sure the next moment they *look* upon you as *falling*. Be as they say of one or both of the *poles* of the Heavens, though all the world turns, the *poles* are immoveable. If I mistake not, you may see a great turn in the world, and behold at this day, the greatest turn that ever was in *England*: but yet you must not move, you must not stir, be true to your Resolutions, be just to your first love, go on in the Lords work, let nothing take you off. If I have preached any false Doctrine among you, witnesse against me at the day of Judgement; but if the things I have preached be true, stand to the truth: if you do not witnesse against my Doctrine, (mine 'tis not) but rather witnesse for it, remember, if you leave it that very Doctrine will witness against you at the day of Judgement. Oh! that excellent Heroe, Queen *Hester*, thus and thus I will do, *and if I perish, I perish*. You cannot imagine against how many thousand temptations a stedfast resolution will guard you.

3. There's a *Stedfastness* of *Faith* too; when we so believe, as that we do not waver, or do not hesitate. Will you give me leave to propose to you (my dear friends, though my Congregacion I cannot call you) that question which our Saviour did unto the Jews, (whom he hated, though I love you) *The Baptisme of* John, *whence was it? from heaven or of men. The* doctrines

strines have you heard, have they been from heaven, or from men? Answer me, if from men, abhor them; man is a false creature, man would make merchandize of your faith and souls; but if from Heaven, why then should you not believe them? I bless the Lord, my conscience bears me witness, I never did so farre propose a doctrine to you I would have you believe without Scripture. If the doctrines have been from God believe them, if not, abhor them, and any of those that shall dare to bring a doctrine but dare not bring the authority of the Scripture to warrant them. You may not be like those in *Jam.* 1. 6. *that wavereth like a wave of the Sea, driven with the wind and tossed.* The most godly man may stumble in his way, *i.e.* tread awry, but a wavering minded man is never setled concerning this way. Blessed be God I am not now (on this day that looks as like my dying day as can be in the world) to begin to fix upon a Religion, to fix upon my way, I know my way, if God will but keep my steps and guide me in that way. If God be God (I appeal to your Consciences) worship him; if *Baal* be God, worship him: doe not stand disputing and doubting; doe not say, shall I? shall I? if the wayes you have found be the wayes of God, follow them; God hath but one way to heaven, there is but one earth; if *Baal* be God follow *Baal*, do not stand wavering: do not consult with flesh and blood; 'tis an infinite mercy that God will give any of us to leave Relations Estates, Congregations, any thing for Christ: 'tis an infinite mercy we do not split upon a rock. Be sure to be either for God or *Baal*? a godly man many times halts im his way, but never halts between two opinions.

4. *Stedfastnes* of *Conscience*. Indeed the genius of my

my Ministry hath lyen this way: and here I could easily launch out, but I must be short. I would speak a word in season to those that are weak, it becomes you to be stedfast in conscience; then have a God decreeing, a Christ redeeming, a spirit quickning, a Gospel promising, a Heaven prepared, a God infinitely more ready to save him, than he can possibly be desirous to be saved by him. Be stedfast in conscience against the guilt, the filth of sin, against the temptations of Satan, &c. Let us draw neer, with full assurance of faith: you can never believe Gods love so much, as Gods love doth engage you to believe, &c. I might add,

5. You must be stedfast in conversation: 'tis not the Running *well*, but the running *out*; tis not the *fighting* but the *conquering* that gives you *title* to the *Reward*: for you to give a great deal of milk, and to throw it down all at length with your foot, may argue you to have a good dug, but a bad foot. Never give those beasts of *Babylon* occasion to say, that a man may be a child of God in the morning, and a child of the Devil at night; that we contradict that Doctrine by our conversation, that we assert in our profession.

But why must we be stedfast?

Alas, why? would you have me marshal up all the Reasons? bid me count the stars, or number the sands on the sea shore. There is not an attribute in God, not a precept, promise, or threatning in the word, not an ordinance, not a providence; there is nothing in God, or in the Devil, or in sinners, or our selves, but all would give a contribution of arguments to prove the Saints should be stedfast. I must but hint at a few things.

First; I would argue from Jesus Christ. Believers, you *love Christ*, and therefore you love the *honour* of *Christ*;

Christ; now the honour of Christ is highly engag'd in your stedfastness. We never cast a deeper blot on the honour of Christ, then when we grow unstedfast: I need not tell you so, the Jesuits, those meek Papists will tell you so, those that delight in nothing more then in the milk of the Virgin *Mary*, and in the blood of Saints: they have enough if you be unsteady. You dishonour Christ in his *sufferings*: pray tell me Believers, why did *Christ* sweat boldly? why did he bleed? why did he undergoe what the wrath of Devils could inflict, but for this end, to make you steady, to give you the conquest of all spiritual Enemies, and to make you stand in that conquest triumphing. Thus I remember as *Joshuah*, Jos. 10. 24. *Come, put your feet upon the necks of these Kings, and they came near, and put their feet upon the necks of them.* So, Christ hath dy'd, that you might live, that you might stand; and what dishonour to the eternal Saviour of the world, to a *dying Saviour*, to see a *flying Christian*. 'Twas never heard of, that souldiers should flie before a conquered enemy, whose legs were cut off, whose arms were broken, whose swords taken from them. 2. 'Tis a dishonour to the *spirit* of *Christ*: The same spirit that was with Christ in all his Agonies, this very spirit he hath given to believers that he might bring them through with some victory; therefore, when we stand not, 'tis high dishonour to Christ's Spirit. 3. 'Tis a dishonour to *Christ's truth*: oh! let but a Saint-fall, and that a dishonour doth it bring to the Truth. I have but thought of some late experiments of poor Ministers that I have heard of, carried about in triumph, look heres the man, heres the man that hath done this, that, and t'other thing; and now, look here's his--I cannot excuse *Noah* from his *drunkenness*, yet methinks

'tis

'tis the part of the *Cham* to *shew his fathers nakedness*. I remember that one hath told me, (it is a great truth) That *Religion never suffers greater wounds, then by the hands of her professed friends*; oh! what advantage have the wicked *papists* taken against us by the falls of English *professors*, both in principles and practice. 4. 'Tis a very great dishonour to *Christs all-sufficiency*. Tell me man, is thy Christ able to protect thee against all evill? and is he able to supply thee with all good? or is he not? if he be not, then deny him, and whatever thou hast said concerning him; if he be, then stand close to him, *in the mount he will be seen*.

2ly. I would argue from *saints*; the infinite advantage that at a long run (I do not say presently) will redound to those that are steady in judgement, in resolution, in faith, in conscience, in practice, so far as all these are conformable to the word of God, and no further. The greatest advantage appears upon these four grounds.

1. What ever thou thinkest, a steady condition is the safest condition.
2. The fullest condition.
3. The strongest condition.
4. The freest condition.

Oh! that I could beat this into my heart, as well as 'tis in my head. The *safest* condition in the midst of *dangers*; the *fullest* condition in the midst of *wants*; the *strongest* condition in the midst of *assaults*, and the *freest* condition in the midst of *straights*. I profess in the presence of God, I have felt these things, and knew them to be true many years ago.

1. It is the *safest* condition: never do the Saints take hurt, but by declining, moving from their center:

ter: while at their center the Divel cannot touch them, departing thence, is like the poor Bird from her nest, every one hath a fling at them. Remember this, let but a man once leave his Scriptural station, and what temptation is he able to stand against: it is just like a man thrown down from the top of an house no stopping till he come to the bottom. 1 *John* 5.18. *He that is begotten of God keepeth himself, and the wicked one toucheth him not.*

2. It is the *fullest* condition. Oh! my Brethren, Saints living stedfastly on their foundation, are continually supplied by God, as the fountain doth continually issue out it self into the streams I know 'tis best living upon a single God, How many thousands be there yet living in *England*, that can tell you, they never enjoyed *more of God*, then when they enjoyed *least of the Creature*. Some hath professed to me, their *prison* was to them as a *palace*, that were troubled more with these things then ever you were, and the God of Heaven grant you never may.

3. 'Tis the *strongest* condition. A man that stands stedfast, is like a man on a Rock, the waters come, they may dash themselves in pieces, but never shall be able to dash him in pieces, he is fixed on a Rock, and therefore stands. A man that stands steady to his Scriptural principles, is like *Sampson* with his *Locks* about him, let all the *Philistines* come, what cares he he is able to conquer them all.

4. 'Tis the *freest* condition. A man that deserts his principles, is a slave to every condition, afraid of every humour, of every Aspine leaf in the world, thinks all these are *informers* that converse with him, is afraid of some *promooter* or other. But he that stands fast, where the spirit of God is, there is liberty

and

and freedom: such a man in chains, as *Paul* at *Rome* is in a far freer condition then others not in that restraint. Well then, 'tis rational that you stand, but it may be your lusts and interests can hardly swallow these things: if we stand we shall not fall, nay, if you doe not stand, be sure you shall fall at last. The next thing I would do, is to apply this truth.

Is it the most important duty of all sincere professors, in the most shaking seasons, to stand steadfast in the Lord. Then

First, by way of *Lamentation*, and that

1. *Over our own souls.*

2. *Over hundreds of Congregations.*

Lord, must, doe we say hundreds, nay thousands of Congregations, that are this day, though they doe not accompany us in person, yet mingling tears with us, and especially as I hear, on the West of *England*.

1. *Over our hearts.* We must stand; that's our duty. Oh! how should it cause us to lie low, by reason of the instability of our hearts, and their cursed declining from the true foundation every day. Alas beloved, this is that that God complains of, *They are a generation whose spirit is not stedfast with God*, and therefore we have very much reason to complain of it: oh! that this sin might be forgiven: oh! what an unsettled people have we been, to day we have been apt to cry *Hosanna, Hosanna to the Son of David*; to morrow our note is changed, *crucifie him, crucifie him, give us Barabas*, to day the *Lord* is *God*; to morrow *Baal*? any thing is *God*, provided we may keep our Estates. Oh Lord! what wilt thou doe with such a people as this? certainly it is a lamentation and ought to be a lamentation. Believe it beloved I can now count seven years, if not something more, wherein

In I have most clearly expected the dayes I now see: no way, but the severest wayes to be taken with such false people as we have been. Judge in your own thoughts, whether we have been true to God or Man, to Saints or Sinners, to the Church of God at home, or abroad: whether or no this be not matter of Lamentation.

2. With respect to our *Congregations*. (tis not against the Law yet to call them *our* Congregations) This I confess, I can rather weep then speak to; I cannot speak, my heart is too big for my head here. Lord, is it the duty of people, of Saint, to stand, to be stedfast? how then should we mourn over these poor souls, that because their *pillars* are taken away, must needs for ought we know *fall*, unless thou dost support them? What, Lord, dost thou complain of a flock of Sheep that are scattered? oh! there's no wonder in it, their Shepheard is gone. Do you look on it as a strange thing, to see a poor ship to be tossed here and there in the Sea, when their Pilot is destroyed? why Mother, is it a strange thing for your Children to fall, and knock their Arms, Legs, their brains out? why, their Mother is taken from them: oh poor people; good God provide for this Congregation, I, and for this City, that (let defacing, abominable wretches say what they will) is certainly one of the best Cities God hath in the world; and therefore they hate it so desperately because God loves it, and because they hate that God that loves it. I bless God, I can speak of my own people, they are not a mad pestiferous people, for the most of them. How many thousand have their hearts at their mouths now at this time before God in *England*: alass, alass, that we should ever have our Peers carried away from us: but what think you, when

poor

poor people shall be exposed to greater temptations, to an Ulcer in the very kidneys, to a plague in the very heart, or head: you now feare it, but when you feel it, what then?

2: By way of exhortation, beloved, I remember good *Jacob*, when he was come in *Egypt*, and readie to die, calls his brethren together, and before he dies *blesseth his children*. I cannot say you are my children, but I can truly say in the strength of God, you are dearer to me then the children of my own bowels. I remember what poor *Esau* said, *hast thou but one blessing my Father? bless me, even me also, oh my father.* Oh! beloved, I have a few blessings for you, I have a few words of Exhortation for you; and for Gods sake take them as if they dropt from my lips when dying, tis verie probable we shall never meet more while the day of Judgement, what ever others think, I am utterlie against all irregular waies; I have (I blesse the Lord) never had a hand in anie change of government in all my life; I am for praiers, tears, quietnes, submission, and meeknesse, and let God doe his work, and that will be best done when he doth it. Therefore be exhorted to stand fast in the Lord: my own people, hear me now, though you should never hear me more, be exhorted to stand fast in the Lord; You are not a schismatical, heretical people, I doe not know the least person among you enclining to *popery* therefore be exhorted, as ye have been a people that have waited upon the Ordinances of God, that have not persecuted your poor Ministers, that have made it your design and business to live lovinglie, quietlie, & as it becomes Christians, (I am confident a Minister may live as comfortablie among you, as among any people in *England*. So be ye steadfast, unmoveable, alwaies

alwaies abounding in the work of the Lord, for as much as you know that your labour shall not be in vain in the Lord. Here I had prepared I confesse, several arguments to have moved you to this stedfastnesse.

1. I could have told you, that withdrawing of any one of you back, you will meet with great temptations which will very much unfit you for Heaven. *If any man* or *woman, draw back, my soul* (saith God) *shall have no pleasure in him*: I could have urged you with examples from the *Heathens*. *Alexander* being in *India*, bid them tell him the greatest *rarity* in their Country: Sir, go tell them say they, when you come to *Greece*, there are many here that cannot be forced by the prowesse of *Alexander* to change their minds: I know there are some here, that cannot be easily perswaded to change their Religion. Saith *Lanctantius*, *our very women torment their tormenters*: I would never desire a more able Disputant, then a woman against a Monck.

2. I could tell you of those enjoyments God hath put on you, our miseries have been great, but our mercies have been greater: I could tell you of six troubles, and of seven, of six, wherein God hath stood by, and of seven, wherein he hath not forsaken: and the truth is, he cannot forsake his people, he may forsake them as for *comfort*, he will never forsake them, as for *support*: let him lay on a burden, he will be sure to strengthen the backe.

3. I hope tis not dangerous if I tell you, you are ingaged to God: there are *vowes* upon you, Baptismal vowes, to say no more, you have sworn to God, you have lifted up your hands: you are those that have undertaken that you would be true to God, to your lives end: if these vowes have been any way strengthned,

oh! remember *Zedekiah's* case, Ez. 17. 18, 19. *Seeing he despised the Oath by breaking the Covenant (when loe he had given his hand) and hath done all these things, he shall not escape: therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised and my Covenant that he hath broken, even it will I recompence upon his own head.* Remember it, you may play fast and loose with man, you must not think ever to carry it away by playing fast and loose with God.

4. If you should not stand, you loose all you have wrought: all your prayers, tears, professions practises, sufferings, are all gone if you give out at last, &c.

5. While you stand by God, God hath promised *to stand with you*: and the truth is, I have but one God, 'tis no great matter for all the tyles in *Rome*. There be a thousand Devils, but all those Devils are in one chain, and the end of that chain is in the hand of one God: oh! God will shew himself strong, 2 *Corin.* 1. 6, 9. *For the eyes of the Lord run to and fro through the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him.*

Quest. *But what shall I doe to stand?*

Answ. 1. If ever you would stand, if ever you would be firm standing Christians indeed, take heed you be not *light and proud Christians*: a feather will never stand against a whirlwind, Errour and prophanness are most apt to breed in proud hearts. The *Proud* and *Blasphemers* are put together, (2 *Tim.* 3. 2.) Be but *Humble* Christians, that's the way to be standing ready Christians: if ever you would be steady in your stations, you must be low in your own eyes: do not you go and judge. And now? we shall have another

nother kind of Religion come up, as we have had it a great while; such a man cannot be an honest man, alas he is a Presbyterian, he's an Independent, he's an Anabaptist, &c. Now, all our great business will be, such a man cannot be good, an honest men, for he doth not *conform*: on the other side he cannot be an honest man, for he doth *conform*. These are poor things: I bless God, I lay not the stress of my Salvation upon these: tis true, I cannot in conscience conform, but I do not lay the stress of salvation on it, as I did not lay the stress of my salvation on my being a *Presbyterian*; I confess I am so, and have been, it hath bin my unhappiness to be alwaies on the sinking side, yet I lay not the stress of my Salvation upon it. 'Tis my conscience, but it may be I have not so much light as another man, and I profess in the presence of God, could I *conform* without sin to my own conscience, I would; if I should doe any thing against my conscience, I should sin, and break my peace, and conscience, and all, and never see good day: do not then spend the strength of your zeal for your Religion in censuring others. That man that is most busie in censuring others, is alwaies least employed in examining himself. Remember good *John Bradford*, he would not censure *Bonner* nor *Gardiner*, but saith he, they called *John Bradford*, the *hypocritical John Bradford*, &c. I do not speak this, as though I can, or did in conscience approve of those things for which I must suffer, that I cannot approve of them, but to take off people from those things that are so far from the foundation. Look you but to the main things, and look but into your own hearts, examine them, & then you need not be much perswaded to look about to others.

2. You must take heed you be not *loose Christians*;

will you remember one thing from me (the God of Heaven grant you never live to see it verified) *a loose Protestant*, is one of the fittest persons, in the world to make a *strict Papist*. Tell me not of his Protestantism, being a Drunkard, 'tis because his King, or Countrey are Protestants where they live. There's no Religion in a loose liver: if ungodlinesse be in the heart, 'tis no difficult thing for errour to get into the heart. A loose heart can best comply with loose principles: see, if they will not be of any Religion in the world that's uppermost; let the *Turks* prevail, they would soon be of his Religion.

3 Take heed of being *worldly Christians*: oh! this is the *Devil* that hath slain his Ten Thousands. A worldly heart will be bought and sold upon every turn to serve the Devils turn. Come to a worldly heart and but promise him *thirty pieces of silver* he will *betray* his *Saviour*. The temptations of the world are great upon us at this time, you that are Husbands and Parents, know it; the world is a great temptation, but if we be overcome by the world, and the world not overcome by us, we shall never be able to overcome any one temptation that is offered to us. Therefore that's an admirable support, *In the world you shall have tribulation, but be of good cheer, I have overcome the world*: I have overcome the world *for you*; and likewise I have overcome the world in you. Oh Lord, if thou wilt but overcome the love and the fear of the world if thou wilt but arm us against the smiles of the world, then come what will, we shall stand stedfast.

4. Take heed you be not *hypocritical Christians*: *i. e.* take heed you do not receive the truth, and only receive the truth, and not receive the truth in the love of that truth, 2 *Thes.* 3. 10. You have received the truth

truth, but have you received the truth in the love of that truth which you have received; want of this, is that damnable occasion to Popery; *And with all deceivableneſſe of unrighteousneſs in them that periſh, becauſe they received not the love of the truth, that they might be ſaved, and for this cauſe God ſhall ſend them ſtrong delusions, that they ſhould believe a lye, that they all might be damned, who believed not the truth.* 'Tis juſt with God they ſhould fall into *errours*, whoſe hearts did never love real *truths*, Better never receive the truth, then to receive it, and not in the love of it.

Take heed of being *venturous and God-tempting Chriſtians*; what's that! when doe I tempt God? I tempt God when I do run into a Peſthouſe, and ſay, God will preſerve me from the plague. Take heed of running upon temptations to ſin, whether it be in *principles* or in *practice*. I could tell you of two *ſpiritual Peſt-houſes in England* if I had time; for *principles* one, and for *practice* another: I doe not ſay that I mean *Play-houſes* on the one hand, or *Maſs-houſes* on the other hand. Certainly brethren, I read of *Julian*, that wicked bloody *Apoſtate*, that he ſunk into that his Apoſtacy firſt, by going to hear *Libanius* preach, miſtake me not, I am not againſt your hearing the Miniſters of Chriſt, for a man may be a true Miniſter, though he be a bad man: all the world can never anſwer the inſtance of *Judas*, who was a true Miniſter, though a bad man. while I plead for the *truth of his Miniſtery*, I do not ſpread a skirt over the *wickedneſſe of his life*. The Scribes and Phariſees *ſit in Moſes chair, hear them*. But that which I mainly aime at, is this, do not you go, and run, and venture your ſelves upon temptations: you have heard of a *ſuperſtitious* or *Idolatrous* worſhip, you have a months

mind to see this, and what if so be when you are found in Satans way, Satan would lay his paw on you, and claim to you, what doe you there in Satan's ground. Would you be found when you come to die in a *playhouse*, or in such a place where the true God is *Idolatrously worshipped*? 'tis a great truth, if you would not be found in the Divel's power, do not be found in the Divel's pound. Brethren, we must know, Satan is busie enough to tempt us, we need not go to tempt him. *Eve* lost all that she had by hearing one Sermon, but 'twas from the Devil. Therefore, if you would not have your pockets pickt, do not trade amongst Cheaters, 2 *Tim.* 6. 3, 5. *If any man teach otherwise*, &c. (then that ye have received, and we preached) *from such withdraw thy self*; that's a good, honest, laudable separation, *from such withdraw thy self*.

6. *Where God doth not find a mouth to speak, doe not you find an ear to hear, nor an heart to believe*, (pray mind it, this I am sure is of concernment) this is one of the grand points in my Card or Compasse, on which I hope I shall venture all. If any man come with a Doctrine not *according to the word of God*, let him carry it whether he will, what have I to do with it? either you come from God or no, if you do, shew me his word, and I'le believe it, if not, open your pack where you please, &c. where God doth finde a mouth to speak, where you have not a precept, promise threatning or example in the word of God, let them talk their hearts out 'tis nothing to me, to my Religion, to my Salvation.

Object. But what grant have you for this?

Answ. Jesuit, I will tell you my ground: this is my great hold I have against *Popery*, could they convince me of this, *that I must believe with an implicite faith*

because

because they say it, I think it would not be long before I turn'd *Papist*.

Quest. But why must I not believe it with an implicite faith,

Ans. Look you into these three great Scriptures, *Mat.* 15. 2. *Why do thy disciples transgress the traditions of the Elders?* The Jews come and tell Christ, he was not a true Son of the Church of the Jewes, he was disobedient to the Church of the Jewes; why? thou hast disciples that walk not as they ought; what do they do? they commit an unpardonable sin, *they transgress the traditions of the Elders*, they break one of the greatest Commandements: what's that tradition? *They wash not their hands when they eat bread:* This was the great sin, and they charge it on him, eat with unwashed hands: why, why bring in you this tradition? what have you to say to it? what's that to the purpose, prove *Jesus Christ* that there is any thing in the word of God that is against *washing*? But, prove you out of the word of God where they are *bound* to wash before they eat? if you will give out your imposition, make one your institution; and let me tell you, you talk of tradition, but first you set up an Alter God never thought of, and secondly you pull down Gods Alter; *why do you all tragsgresse the Commandement of God by your tradition? for God commanded, saying, Honour thy Father and thy Mother, and he that curseth Father or Mother, let him die the death, but ye say, whosoever shall say to his Father or Mother, it is a gift by whatsoever thou mightest be profited by me, and Honour not your Father or Mother, he shall be free; thus have ye made the commandement of God of none effect by your tradition: ye Hypocrites,* you were told of it long ago, *well did Esdras prophesie of you, saying,*

This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. They draw neer, wash their hands, wash their cups, and have filthy souls, *they honour me with their lips*, &c. But though their *principle*, their heart is bad, their *worship* is good, is it not so? no *In vain they doe worship me, teaching for doctrines the commandements of men.* So then, my Brethren, remember, *all those that teach for doctrines the precepts of men, in vain do they worship God.* Here's an innocent command, not against the word of God; but this command, you *must wash before you eat*, if you doe *not wash*, you doe *transgresse the tradition of the Elders*: but let you starve Father and Mother, if you *give* but to the *Church*, to a *Nunnery*, *Friery*, &c. 'tis all one: so that all those that will for *doctrines* teach the traditions of men, will render the commandments of God of none effect, *in vain do they worship me.* Look therefore whereever God doth not find a tongue to speak do not you find an ear to hear, nor an heart to believe. Christians, if you expect *Christs benediction*, always call aloud for *Christs institution*, so *Col.* 2. 18, 19. one of the greatest steps you have against Popery, *Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.* &c. Deut. 12. 32. *What things soever I command you, observe to doe it, thou shalt not adde thereto, nor diminish from it.* There are no *Wens* in the body of Gods precepts, therefore none of them to be cut off. You must not deal with Gods Ordinances, as that Tyrant *Procustes* did with men, if they were too long for his Bed, he would cut them shorter, if too short, he would pull their limmes out of joint to make

make them longer. Never think your selves in conscience bound to lend an ear to that which God doth not find a mouth to speak.

7. Would you stand fast, *beware of shaking Doctrines*: what are those? there are a great many of such doctrines that are shaking; give me leave to instance in three or four.

1. As you love your souls, *beware of all Doctrines that tend to, and preach up licentiousnesse, loosenesse, and profanenes.* Should any tell you, you may lawfully violate and profane the *Sabbath*, do not believe it; the doctrine of the Gospel is a doctrine of godlinesse, *it teaches us to deny ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world*: therefore if you find any doctrine, at any time, that should have the least tendency to encourage you in any sin, know 'tis a doctrine *against* the Gospel.

2. Wherever you find *any Doctrine that shall tend to the lifting up of a man's free will, and debasing of God's free grace*, know, 'tis a wicked doctrine, and against the genious of the Gospel. Perhaps the *Papists* will tell you, *you are alive, Paul* tells you, *we are dead*. They say that we *can do* any thing, many things that we talk to the world we cannot do; they say, that we can save our selves, and close with Christ if we will, whereas the *Apostle* tells you, 1 *Cor.* 1. 14. *The naturall man receiveth not the things of the Spirit of* God, *for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned.* It may be they will tell you, a natural man may love God with his heart really and so, and savingly, whereas the *Apostle* tells you, *Rom.* 8. 7. *The carnall mind is enmity against* God, *for it is not subject unto the Law of* God, *neither*

neither indeed can be. Remember it, in all those doctrines wherein we do agree with those whom we call *Pelagians*, and their brood the *Arminians*, so farre we agree with the *Jesuits*, and the *worst of Papists.*

2. As you would avoid Hell, *avoid all those doctrines that would lift up self-righteousnesse, and debase the righteousnesse of Christ*; I fear I shall never be in that capacity that I would, to stand you in stead in this particular. I confesse I am against forty things in *popery*, but my whole soul is here engaged; if that doctrine be a truth, I never expect salvation by God; either I must be saved by Christ alone, or else I must not be saved by Christ at all: though Christ will never save me without sanctification, yet Christ never intended my sanctification should merit his salvation. Be as holy as you can, as if there were no Gospel to save; yet when you are as holy as you can, you must believe in Christ, as if there were no Law at all to condemne you. Come and tell me of the merit of Saints, &c. I will believe that truth, when I believe the *Whore* of *Babylon* to be *Christs Spouse*, see *Phil.* 3. 9. 2 *Cor.* 5. 21.

8. Why should you stand? *you must be praying Christians*: I confesse, when most of my strings are broken, there is yet one holds; there is a spirit of prayer (remember Atheist) among the Saints of God I can pray yet: and I had rather stand against the Canons of the wicked, then against the prayers of the righteous. Oh! *pray that you enter not into temptation*, or, if we enter into temptation, *Lord*, let not the temptation enter in to us, pray, *if possible, let this cup pass from me*, but if not, let it not poison me but let me be bettered by it, and in due time deliver me from it. I believe, it would be a great temptation to you, if it should be said to you,

you, you shall trade with no man any more, &c. you have enjoyed these and these comforts, bid them adieu for ever, you shall have no more to doe with them. this would be a temptation. Temptations and Tryals are great, and certainly where they are so, prayer should be strong. There's no relief to be expected on earth, all our relief is to be expected from God, and that's to be obtained by prayer. Pray, that God would be pleased above all things in the world to make you sincere: would you be *stedfast in your profession*, you must be *sincere in your practise*. *To him that hath shall be given*, that's a comfort, to him that hath but *truth* of grace, to him shall be given *growth* of grace.

9. Would you be steady Christians, then *make it your great work to attend the Ordinances that God hath prescribed to make you steady Christians*: you were told of this many years ago, concerning attending the Ordinances of God.

Quest. Pray what are those?

Ans. 1. There are *secret ordinances*: it may be thou canst not be so much in the *pulpit* as thou wouldst; oh! be more in thy *Closet*; it may be thou shalt not have so many opportunities to hear so may *lectures*, be more conscientious in thy *meditations* in secret: it may be thou shalt not have that freedome with God in *publick*, be more earnest with God in *private*.

2. *Mind your Families* more then ever: you have your *children* and *servants* call aloud upon you. How many grave faces do I see at this time, that can tell me Sir, I remember some twenty or thirty years ago, you could not pass the streets, but here was one family *repeating* the word of God, another *singing* the praises of God, another *praying* to God, another *conferring* con-

concerning the things of God, at that time we had not so many fooliſh abſurd *excurſion*, into *ſtreets* and *fields* as now. Oh! for the Lords ſake begin to take them up now; let the *Amorite*, *Pereſite* and *Iebuſite* doe what they will; but oh! for you and your children, and your ſervants, do you ſerve the Lord; up again with thoſe godly Exerciſes; when we cannot *hear* a Sermon, then *read* a Sermon; if we cannot hear a Sermon *well preach'd*, our *godly parents* would engage us to *read* Sermons well *penn'd*: if nothing new, let the word repeated and mediated call to mind what you have heard, oh! reduce your ſelves to your Chriſtian frame: Let the debauched *Atheiſts* know, that they have ſomething among you to be feared, that's your prayers: let them know, that though you have not thoſe opportunities you have had, yet you will improve thoſe you have. And you *Maſters* of this pariſh, for God's ſake *keep in your Servants* on this day more then ever, you are to be accountable for their ſouls; and they will give you a thouſand thanks when they come to age, eſpecially at the day of Judgement; oh! then, bleſſed be God I had ſuch a Maſter, bleſſed be God I had ſuch a Miſtreſs bleſſed be God I had ſuch Parents.

Queſt. But then for publick Ordinances, what would you have us doe?

Anſw. 1. Whereever Chriſt doth find a tongue to ſpeak, I am bound to find an ear to hear, and an heart to believe. I would not be miſtaken, I bleſs the Lord I am not turned out of my miniſtry for being a *Schiſmatick*; I know *Schiſm is a ſin*, nor know I any of my Brethren that are ſo; do not miſtake us therefore, do not go and tell the *Jeſuits* we are *Schiſmatick*, for we are none: But this I would adviſe, (*I* ſpeak as though

I were

I were dying) do what soever lies in your power, to hear such whom you think to be godly: beg of God, be earnest with him that he would give Pastors after his own heart, and whom God hath sent: not such as may daub with untempered morter, and not such as may prophesie lyes in the name of the Lord; not such as may be clouds without water; but such as may be guides of the blind, burning and shining lights, faithful Stewards. What shall you do? what did you doe twenty or thirty years ago? what did the good old *Puritans* doe, they were not *Schismaticks*. But as much as lies in you possible, hear them whom in your conscience you judge God doth hear; oh! then expect the word of God should come to your hearts, when you have ground to believe that it comes from your Pastors heart: I must confess, I intend to doe the same, when put into the same condition with you; I acknowledg, I am bound in conscience to hear the word of God, but I must take care *whom* I hear; hear *those* by whom God speaks, I hope God wil graut several such.

Take but this advice more, and I have no more to say. *Whatever abuse you find either in Pastor or people, or wheresoever you find it, do not* you go as your old use hath been, to *rail, calumniate, back-bite, and speak behind their backs*, this is wicked and ungodly; but do every one according as God prescribes us that are members of any visible Church; what's that? if I know any thing against my brother do not go and make a sputter and a noise, and back-bite, but take the rule of Christ, *If thy brother shall trespass against thee, go and tell him of his fault between him and thee alone, if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it to the Church,*

Church, and leave the blood at their door, thou hast freed thine own soul. I hope by Gods grace I shall do so. Thus I have now spoken something from the Scripture: I cannot speak what I desire; for besides the exhausting of my spirits, there is something to be done after, *viz.* a Funeral Sermon: I shall say no more, but onely this, the God of Heaven be pleased to make you mind these plain things: I can truly say this, I have not spoken one word that I remember, which I would not have said to you if I had been just a dying, and being gone to God as soon as gone out of the Pulpit, *and the God of peace be with you*; only mind that one thing, When God doth not find a tongue to speak, do not you find an ear to hear, and an heart to believe.

Mr.

Mr. *Medes* Farwel Sermon.

1 Cor. 1. 3.

Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.

YOu will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the Conclusion of my Preaching, which he made the Beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of Blessing peculiar to this Apostle both in the beginning and end of this Epistle; for as there is scarcely one Epistle but begins with it, so many end with it likewise: as in *Eph. 9. ver. ult. The grace of our Lord Jesus Christ be with your spirit.* So in the 2d of the *Thessalonians* the last verse of the last Chapter, *The grace of our Lord Christ be with you all*: So that I finding the Apostle to use it frequently at the beginning and end of his Writing, I thought as I made it the matter of my prayer for you in the beginning, so I might make it my farewel to you in the ending; and therefore *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ.*

Besides this, as *Jacob* said to his *Benjamin* concerning his Venison, when his Father asked him, *How he found it so quickly?* he answered, *because the Lord thy God brought it to me*: The same I may say of this Scripture, for Considering of what subject I should speak in my last Labours here among you, this Scripture came to my thoughts, and opening the Book, came immediately to my sight, and therefore I may

say

say *God brought it to me*: Which I no sooner looked upon, but methinks I saw the Apostle on Mount *Gerisim*, and his mouth filled with blessing; for what greater blessing can a man wish, then that which comprehends all blessings, and that is, *grace* and *peace*. Being therefore now to part, I thought to go to the top of the Mount, and leave with you, *grace* and *peace from God our Father, and from our Lord Jesus Christ*. In which words there are two *generals*.

1. A double Blessing desired.
2. A double Spring discovered.

1. A double Blessing desired: and that is, Grace and Peace. Grace is of all Blessings the richest, Peace is of all Comforts the sweetest: both these the Apostle begs for the *Corinthians*, and so do I for *You*. Beloved, *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ*.

2. Here is a double fountain discovered: and that is the Father and the Son, God and Christ. The Father is called the God of *grace*; the Son is called the Prince of *Peace*, not that grace is from the Father without Peace, nor Peace from the Son without grace, but both grace and peace are from God the Father through the Lord Christ.

The Order of the words is worth noting, *Grace be to you and peace*: First grace, then peace; for there can be no peace without grace, nor grace but there will be peace: but there can be no true peace but from God, nor from God but as he is a Father, not from God as a Father, but as our Father, and he cannot be said to be our Father, but through our Lord Jesus Christ; and therefore he saith, *Grace be unto you, and Peace from God our Father, through our Lord Jesus Christ*: both are manifested as a golden Chain

linked

linked together, not grace without peace, nor peace without grace, but both conjoyned together, to cram the believers soul with grace and peace. Now from the Order of the words we might raise severall Observations.

1. That Peace is the fruit of Grace.

2. That Grace and Peace are both from God.

3. That Love which is the spring of Grace and Peace, is from God as a Father.

4. That we share not in his Love, but only as he is our Father: All is from propriety.

First, *Our Father*, then *Grace and Peace from God our Father.*

5. That God is our Father only through Christ.

But before we draw any thing from the Text by way of Observation, we will speak to the termes by way of Explication. *Grace be to you:* What is here meant by Grace? This is a sweet word it perfumes the breath, it cherishes the conscience, it warms the Heart, it ravishes the Soul, as the Spouse was ravished with the rayes of *Christs* glory, so *Christ* revives the Soul with one of his Gracious rayes discovered to the Heart; Grace is the life of the Soul, thou art dead till Grace quickens thee, thou art lost till grace finds thee, undone till Grace saves thee; Grace is the *Manna* of Angels, the spiritual Bread which those that are holy in being are nourished with, and subsist by; Angels live on Grace, and stand by Grace; Man that shares in the Grace of God, is made fellow Communiors with Angels; eats Angels food, and share in Angels blessings; Grace is the substance of the Scripture, the end of the Law, the fulnesse of the Gospel, *Gregory* calls it, the Heart and Soul of God; I am sure Grace is the Heart and Soul of the Word;

it's a little word, but it comprehends all good; here is more then *Homers Iliads* in a Nut-shell, it's the Epitome in all the good in Heaven and Earth; name any word that signifies good to the Soul here or hereafter, but it is found in the Index in this little word Grace; Grace comprehends Gods love to us, and our love to God, and as Gods love to us is the sum of all Mercy, so our love to God is the sum of all Duty; Grace is the new birth of the Soul whereby it takes up another Nature, a new Nature, a spiritual God-like Nature; as Christ was born, and thereby took on him the Nature of man, and was made flesh, so man is born by grace, and thereby takes upon him the Nature of God, and is made Spirit; and here you have at once the great Mystery of grace in the lowest debasement of a Saviour, and the highest advancement of a Sinner; for the Lord Christ cou'd not be more debased then to be born, it was nothing so great an abasement for Christ to dye, as for him to be born, for being once made man, it is no wonder for to dye, but being the great God its a wonder that ever he should be made man. Lo here is the debasement of Christ; yet if he had been born to a Crown, to Honour, it had been something, but he was born to shame, to sorrow and death, but man by Grace is born to a Crown, to a Kingdome, he has a title to all the glory and blessedness of Heaven from the first moment of his new birth; So 'tis in the Text, *Grace be unto you and peace.*

Peace in Scripture, is a very comprehensive term, it carries in it all happiness. It was the common greeting of the *Jews, Peace be unto you:* Thus *David* by his Proxy salutes *Nabal, Peace be to thee and thy house,* and the Apostle here alludes to this form of

salu-

ſalutation, that he might mix new Teſtament mercy, to old Teſtament manners, he firſt ſtiles grace before peace; as *Jacob* did with his Veniſon he made it a ſavoury meat, ſuch as *Iſaac* loved. Peace is the glory of Heaven, in the Boſome of God, and brought into the world in the Arms of Angels; the firſt peace you read of in the Goſpel, was peace by the adminiſtration of Angels. Luke 2. 13. 14. *And ſuddenly there was with the Angells, a multitude of Heavenly hoſt, praiſing and ſaying, Glory be to God in the highoſt, and on Earth peace, good will towards men.* And when our Lord Chriſt firſt ſent out his Diſciples, this was the doctrine that he bid them preach, *Mat.* 10. 12, 13. *When you come into a houſe, ſalute it, and if it be worthy let grace, peace come upon it.* Mark here by the way our Lord Jeſus Chriſt is no enemy to good manners, he would not have Chriſtians to be Clowns; which is the uſe of ſome among us, who would have their Religion quarrel with good manners; no, but *in what ſoever City or Town you enter, ſalute it, and let grace, peace come upon it*; that is, with peace to them ſaying *the peace of God be upon this place, upon the head and hearts of all in it*; So that peace is both a goſpel-ſalutation when Miniſters and people meet, and it's alſo a Goſpel-valediction when the Miniſter and the people parts. So did the Apoſtle, and ſo do I now, *Grace be with you and peace.*

I obſerve in *Matth.* 10. 13, 14. our Lord bids his Diſciples when they enter into a houſe, *if the houſe be worthy, to let their peace come upon it, but if they be not worthy, let grace, peace return unto you.* Inſtead of leaving peace with them, to *ſhake off the duſt of their feet againſt them*: that is, to ſhew that God will ſhake them off as duſt, and tread them under feet as fuell.

My Brethren your diligent attendance on the Word at this place, hath comfortably prevented the part of my charge, *to shake off the dust of my feet*; for, how beautiful have the feet of a poor worm been to you, being shod with the preparation of the Gospell of Christ? And therefore seeing our Lord Jesus Christ said, *if they be worthy of their peace abide with them*, on this accouut I wish to you *Grace and peace from God our Father, and from our Lord Jesus Christ*. But what is this peace? its the beauty of Union, the harmony of the Creation, the pleasure of Life, the feast of a good *Conscience*; its that which makes life sweet, and death easie: Peace sweetens all our possessions, and all our Afflictions; without this, the fullnesse of the World is a burden; with this, poverty and emptinesse is a pleasant Companion; without this, our bread is gravelled with sowrenesse, and our water mingled with bitternesse; with this, green herbs become a feast, and our Water is turned into Wine; Peace, it's the most beautiful creature in the world, and therefore its beloved of all, courted of all, many seek her, but few there be that enjoy her, they do not go the right way to find her: for, *in the wayes of righteousnesse is peace*. Peace is the seminary of all blessings Temporal, as Grace is of all blessings Spiritual: in Grace you have emplyed all holinesse, in Peace all happiness, in grace all inward, in peace all outward blessings; grace and peace are the *Alpha* and *Omega* of all blessings, as God is of all Beings, no blessing comes before grace, and no blessing lasts longer: Then see in this phrase of speech the Apostle wishes upon them, as I doe upon you, all the blessings both of Time and Eternity, and yet he wished no more to them then *God* promised to give them,

1 Tim. 4. 8. *For godliness hath the promise of this life, and that which is to come grace, be unto you and peace, &c.* not one without the other: though a man may have grace without peace, as in a time of disertion or temptation, and a man may have peace without grace as in a sure and Unregenerate Condition; grace without peace is often found in a troubled conscience, and peace without grace is often found in a seared conscience: as grace without peace is very uncomfortable, so peace without grace is very unprofitable: like *Rachel*, beautiful, but barren: therefore the Apostle desires ye should have both grace and peace: and we say, the Sun and Salt are the most useful Creatures in the world; the one for shining, the other for seasoning. (My Brethren) grace and peace are the Christians Sun and Salt, grace is the light of their souls, and peace is the savour of their comforts; grace shines through all their faculties, and peace seasons all their mercies. The blessings of God are become as twins, as Christ said of the Sdouse, *Cant. 4. 2. She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them*; grace and peace here are knit together by the spirit of God i a sacred knot not to be untied: As *Castor* and *Pollux*, when seen together portend happiness to the Mariner: so when grace and peace are found in a Soul together, they portend the highest security and blessing to the Believer: they are said in Scripture to be bound together; where God gives the one, he never denyes the other, If he gives you the Upper spring of grace, he will give you the other spring of peace, for they go both together. If he gives you the *dew of Heaven*, you need not question the *fatness of the Earth*. If his

right hand be *full of mercy*, his left hand shall not be *empty*. Therefore *Grace and peace be with us from God the Father, and from our Lord Jesus Christ.*

Grace has a double sense, either for the grace of God to us, that justifies us, or the grace of God in us, that sanctifies us: Now there is a distant peace flowing from each of these, but still its grace and peace.

First, justifying grace has a peace attending that, Rom. 5. 1. *Being justified by faith, we have peace with God.* So far as we have confidence in justifying grace, there remains no conscience of condemning sin: As there can be no bitterer War, then between conscience and the cure, so there can be no sweeter peace, then when mercy and peace meet together, and when conscience and peace kisseth each other: The former is the taste of Heaven, the latter is the perambulation of Heaven, both which the Believers shares in upon his Justification by Faith. If Christ had peace who was made our sin, needs must the Believer have peace, who is made the righteousness of God in him.

Secondly, Sanctifying grace has a peace attending it, and this peace differs from the former, as the root from the fruit. The peace of Justification is a radical peace, the root of peace; but the peace of Sanctification is the bud, the blossom of the tree: the former flowes from the bloud of Christ sprinkled on the Conscience; the latter from the conformity that is between the Word and the Will, between the Commands and the Conscience; *As many as walk according to this rule, grace be unto them and peace*, Gal. 6: 16. So that peace is the fruit of sanctifying grace. Now as the bloud of the Paschal Lamb (which was a token of peace) was not to be struck on the posts of the E-

gyptians,

Egyptians, but upon the posts of the *Israelites*, so neither is the bloud of sprinkling, which brings perfect peace, to be stuck on the posts of the carnal sinner, but on the post of the true Believer, an *Israelite* indeed in whom there is no guile; no grace, no peace, that is Gods Law. How can a sinner have peace in a state of sin, when God and Conscience, when Word and Conscience, when Law and Conscience, and all the Attributes of *God* are against the sinner? *No peace saith my God to the wicked.* Pray mark that Chapter, it begins with the peace, and ends in no peace. In *ver.* 2. its said, *He shall enter into peace*, that is, the righteous: In the last verse, *There is no peace to the wicked.* It's the state of grace that's the only state of peace. And thus I pass from the double grace desired, grace and peace, to the double Fountain discovered, God our Father, and our Lord Jesus Christ.

But here's a Question to be answerd: *If Grace and peace be from God the Father, then how is it said to be from Christ? and if from Christ, how then from God the Father?*

Answ. Its a known rule that the transient, external works of *God* are attributed to all the 3 *Persons* in the *Trinity*: the same works that are Attributed to the *Father*, are also attributed to the *Son*; and the same works attributed to the *Son*, the same also to the Father, so grace and peace are here ascribed both to *God* the *Father*, and to our *Lord Jesus Christ*, that is, they are both from mercy, and from merit.

From mercy on *Gods* part to us, from merits on *Christs* part for us; they are from *God the Father*, because he wills them to us, from *God the Son* because he works them in us; they are from *God* to *Christ*, from *Christ* to *us*; they are from *God the Father* originally,

ginally, and from *Christ* derivatively, and to us actually; *God the Father* is the fountain of all grace and peace, *Christ* as Mediator is the Conduit of all grace and peace, *Man* in Union to Christ, is the Cistern into which these streams of grace and peace runs; God wills grace and peace to us, and Christ works them in us; God gives grace and peace to be applied to the Creature, this is from the love of the *Father*, but the Application of this peace to the Soul, is from the merit of *Christ* the *Redeemer*: Thus you see there's a double spring of this double blessing. Time will not serve me further: The only Observation,

That all the grace and peace which believers share in, is derived from *God the Father* through our *Lord Jesus Christ*: these three things opened, will clear this: First, that grace and peace are the believers priviledge. Secondly, that the fountain of this grace and peace is from *God the Father*: Thirdly, that it is not given out from *God the Father*, but through *Christ*.

First, That grace and peace are the Saints priviledge; if grace is, then peace is. But grace is the priviledge of every believer, and that whether you look upon it as taken from the Love and Favour of God to us; This is the believers priviledge. God can as well forget Christ at his right hand, as cease his love and favour to the Soul of a believer; The believers title to all their blessings, arises out of this never-failing love of God; or if you take grace for the fruit of Gods love to the soul, still it falls to the believers priviledge: Vocation, Justification, Adoption, prudence of Sin, purging from Sins, strength against sin, Holiness, Love, Faith, Obedience, Perseverance, all these are the priviledges of every Believer, nay a man cannot be a believer without any one of them, they

they are as essential to the being of a Christian, as reason to the being of a man.

Secondly, as grace, so peace is the Believers priviledge: There is peace Eternal, peace Supernal, peace Internal, and peace External: There is peace external, this is peace with Men; there is peace Supernal, that is peace with God: there is peace Internal, that is peace with Conscience: All these three are to be had upon Earth, and then there's peace Eternal, and that is only to be had in Heaven. The Apostle here doth not exclude the former but chiefly intends the latter: peace with man is a good thing to be desired, but peace with God, and Conscience, is much more to be desired. Peace with God is the spring of all things both within and without, both below and above, both in time and eternity: so says *Job*, *If he gives peace, who then can make trouble?* Now this peace is the Saints priviledge. It is a Legacy left to every Believer by the last Will and Testament of a dying Redeemer. Will you see a copy of his Will, then look in *John* 14. 27. *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.* There is it seems a peace in the worlds power to give, and there's a peace of Christ's bestowing. Now Christ would have us here not to mistake the world's peace for his, for the difference is very great; for first the world's peace is a false peace, it is a counterfeit coyn, it han't the currant stamp of Heaven on it; but the peace that Christ gives to a Believer, is true peace, and perfect peace, *Thou wilt keep in perfect peace whose mind is stayed on thee.*

Secondly, the Worlds peace is an outward peace, It is but skin deep, it wets the mouth, cannot wash the heart: *Prov.* 14. 13. *In laughter the heart is sorrowfull,*

rowfull, and the end of the mirth is heavinesse. The worlds peace is but the shell of peace, their Conscience lowers when their Conscience laughs; But the peace that Christ gives is an inward and spirituall peace, *Psal.* 4. 7. *Thou hast put gladnesse in my heart, more then in the time that their corn and their wine increased*; [*Thou hast put gladnesse in my heart*; Peace is that gladnesse, or peace smooths the brow, but this fills the breast; as the Sinner has trouble within in the midst of all his peace without, so a believer has peace within, in the midst of all his Troubles without: *In the world you shall have trouble, but in me you shall have peace.*

Thirdly, The worlds peace has onely a neather Spring arising out of the Creature, out of worldly comforts, therefore it must needs be unclean; *for an unclean fountain cannot bring forth clean water*; But the peace of Christians has an upper spring, it flows from the manifestation of the love of God in Christ, its from the sprinkling of Christs Blood on the Conscience, it flows upon the workings of Christs Spirit upon the Soul, which is first a Councellour, then a Comforter: Oh how pure must this peace be in a Believers Soul, that flows from so pure a spring?

Fourthly, The Worlds peace is a peace given to Sinners, it is a peace in sin, and its a peace with sin, as the Prophet *Isaiah* tells us, *Its a Covenant with Hell, and an Argument with Death*, (God deliver us from that peace.) Again, Christs peace is given to none but believers, its their priviledge onely, a Stranger don't intermeddle with his Joy, Prov. 14. 10. *The heart knoweth his own bitternesse, but a stranger doth not intermeddle with his Joy.*

Fifthly, The Worlds peace is a fading, dying, transitory

tory thing, it withers in the Sand, *The triumphing of the Wicked is but short, and the joy of the Hypocrite is but for a moment* Job 20.5. *Solomon* does elegantly liken it to the *cracking of Thorns under a pot*, which is but a blaze and is gone, *Eccles.* 7. 6. So is the Sinners peace, it is for a Spurt, and is soon gone, but the peace that Christ gives to believers, is durable and abiding peace: Your Joy no man shall take from you, it appears in Life, in Death, and after Death: First, its our peace in Life, grace brings forth present peace. It's said of the Primitive Christians, *They walked in fear of the Lord, and in the Comforts of the Holy Ghost*, *Acts* 9. 31. Its a remarkable expression, *Psalm.* 19. 11. *In keeping thy commands there is great reward*; he don't say, for keeping them, which respects the end of the Work, but in keeping of them which looks at the work it self; (My Brethren) Every duty done in sincerity reflects a peace in conscience, as every flower carries its own sweetnesse; its possible, I grant a Believer may not always find and feel this peace, few doe, some seldome find it, few find it so always: the remains of corruption breaking forth to interrupt, or temptations to hinder And Gods dissertion may darken and hide it, and a believer may seem to be totally lost, yet in this condition, which is the worst a Child of God can be in, he hath a double peace. First, a peace in the promises in this very Condition, and what you have in Bonds and Bills, you account as good as money in your Pockets. Secondly, he has it in the seed, *Light is sown for the righteous, and gladnesse for the upright in heart*, Psal. 97. 11. Grace is the seed of Peace, which Christ has sown in the furrows of the soul, and therefore peace shall spring out of the furrows of the soul:

indeed

indeed this seed springs up sooner in some, then in others, yet every saint shall have a reaping time sooner or later, Psal. 126. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him*: If he stayes long for the fruit, he shall have a greater crop at last, if he reaps not now, he shall be sure to reap hereafter; Psal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* Secondly, by this peace which is the peace of a Child of God, its a peace of death; grace will minister to us then, and that ministration shall be peace: The Sinners peace leaves him when he comes to the grave; though in Life it fills him, yet in Death it leaves him. A believer has a two-fold spring of peace, the first is from above him, the other is from within him: That spring that runs with peace above him, is from the blood of Christ, sprinkled on his Conscience: the other that is from within him, is from the sincerity of his heart, in the wayes of obedience. My Brethren, when we lie on our Death beds, and can reflect on our sincerity in all Gods waies, this will be peace at last, so it was in *Hezekiah* Isaiah 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight.* There's nothing makes a Death bed so hard, and so uneasie, as a life spent in the service of sin and lust, and nothing makes a Death bed so pleasant, as a life spent in the service of Christ. Grace will bring forth Peace, if not in this life; yet, Thirdly, it will be sure after Death: if Time brings not this fruit to ripeneſſe, yet Eternity shall; grace in Time, will be glory in Eternity; Holineſſe now, will be Happineſſe

pineſs then; whatever it is a man ſowes in this world, that he reaps in the next world: *Be not deceived God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap: He that ſoweth to the fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting*, Gal. 6. 7. 8. When *Sin* ſhall end in ſorrow and miſery, *grace* ſhall end in peace, in joy, in glory; *Well done thou good and faithfull ſervant, enter into the joy of thy maſter*, Mat. 25. 21. Whoever ſhares in the grace of Chriſt in this world, ſhall be ſure to ſhare with the joy of Chriſt in the next world, and that joy is joy unſpeakable, and full of glory. I will wind up all in a threefold Application, by way of Exhortation to three ſorts of perſons.

Firſt, To ſuch as have this grace and peace.

Secondly, To ſuch as have this grace and no peace.

Thirdly, To ſuch as have neither grace nor peace.

Firſt, To ſuch as have both grace and peace; I'le ſpeak to them in two or three things. Firſt, Admire thankfully the Father and the Sonne, the Fathers Grace, and the Sons Love, for both had a hand in this, therefore bleſſe both the Father for willing it to us, and the Son for working it in us; Grace and Peace are the fruits of *Gods* eternal Election, for this bleſſing the Father gives but the Application of it, ſo us is the fruit of *Chriſts* Redemption and Interceſſion: How can you think of Hell and damnation, and ſee your ſelf freed from it? And how can you think of the Dreadful Fury and Vengeance of God, your ſelf not under it? How can you look on your ſtate changed, your hearts renewed, grace ratified and reconciled, and your Conſcience quietted? How can you think of theſe things, but muſt admire the love of the Father in giving this to you, and the love

of

of the Son in purchasing this for you? All the grace and mercy that is given to us, is by Christ purchased for us; Grace and Peace are fruits of the redeeming blood of Christ purchased.

Secondly, Do not envy the Conditions or possessions of the men of the world; they have Riches and Honours, Profits and Pleasures, but they neither have Grace or Peace, Therefore do not envy their happinesse. There is a story of a *Romane* that was condemned by the Court Martial to die for breaking his rank to steal a bunch of grapes; and as he was going to his Execution, his fellow Souldiers laughed at him, and others envyed at him that he should have grapes and they none: Now (sayes he) do not envy me for my bunch of grapes, for you would be loth to have them at the rate I must pay for them. (My Brethren) You that are the Children of grace and peace, don't envy at the men of the world, at their Riches, their Comforts, their Pleasures; for I am sure you would be loth to have them at the price they pay for them, for the end of these things are Death.

Thirdly, Don't complain of the worst condition that the providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As God your *Father* brought you into a state of grace and peace, and thereby secured his love to your souls in *Christ*, can you complain of hard things? So let the joy of the Lord be your strength; *Rejoyce in the Lord alwayes, and again I say rejoyce*, Phil. 4. 4.

The second Use is to such as have neither Grace nor Peace: May I not say, I speak to many such? I would I might not? Are there not many that are without

without Grace, and therefore must needs be without Peace? They may have the worlds Peace, but they have none of this peace; let me beg of you to get out of this graceleſſe condition: if you love your Souls don't live one day, nor one hour, nor one moment longer in a graceleſs ſtate. Oh that you would believe the words of a dying man, for ſo I am to you, and ſuch words uſe to be remembred. Oh remember this as a teſtimony I leave with you, that, the love of *Sin*, and lack of *Grace* will ruin and deſtroy every Soul at laſt: But you will ſay, *How ſhall I get a ſhare in this grace and peace?*

I anſwer, Firſt, Break off all your falſe peace, we can never have true peace with God, when we content our ſelves with falſe peace; you will never ſeek that peace which Chriſt hath purchaſed for you, while you content your ſelves with that curſed peace which the Old man has wrought in you: Oh therefore break off all falſe peace, which is not the fruit of Grace.

Secondly, Labour to ſee and be convinced of the miſerable, and of the naked condition your Souls be in for want of the righteouſneſſe of Chriſt for a covering, without this ſoul thou art miſerable, wretched, poor and naked; be convinced alſo what a miſerable thing it is to have God our Enemy; God is the Sinners Enemy; it is a fearful thing to fall into the hands of the living God: Oh be convinced of thy nakedneſſe, without Chriſts righteouſneſſe, and thy emptineſſe without his fulneſſe.

Thirdly, Labour to go out of your ſelves to Chriſt for grace and peace: ſurely in the Lord ſhall one ſay, I have righteouſneſs and ſtrength, I there it's to be found. Labour for a thirſty frame of Soul, for the promiſes

promiſes run farr to ſuch, *that he will fill the hungry with good things.* Go to Chriſt ſoul, begg, pray, never leave God till he hath given thee an intereſt in Chriſt, *for none can come to me except the father draw him*; there is no pardon for the leaſt ſin out of Chriſt, but there is pardon for the greateſt ſin in Chriſt, one ſin will damn the ſoul out of *Chriſt*, but no ſin can hurt the ſoul in Chriſt. Oh go to Chriſt ſoul, never give reſt to thy eyes, nor ſlumber to thy lids, till thou haſt made peace with God in the blood of Chriſt, one ſting of the fiery Serpent was mortal, without looking upon the brazen Serpent. So one ſin will damn a ſoul out of *Chriſt*, but no ſin can damn a ſoul in *Chriſt*.

Thirdly, To ſuch as have grace, but no ſenſe of peace, this is the counſel I would leave with all ſuch. Be much in the exerciſe of grace, frame much, believe much, uſe grace much for the exerciſe & improving of grace will produce peace: There are ten duties which are to be the ſphere of grace in activity, and in performing of them, we ſhall have peace; Firſt, make Religion your buſineſſe, the main deſigne of your lives, be Chriſtians to purpoſe, be not only Chriſtians by the bye, but *let your converſation be as becometh the Goſpel of Chriſt*, Phil. 1. 27.

Secondly, put forth renewed Acts of Faith on Chriſt every day, and remember it's as much your duty to believe in Chriſt to day, as if you had never believed before. Oh live by faith every day, and this will bring peace to you.

Thirdly Maintaine a conſtant communion with God daily, this communion with God is mans chief good; the happineſſe of a Child is in communion with his Father, and the happineſſe of a Wife is in communion with her Husband, and this is the happineſs

pineſs of a Believers ſoul, communion with God the Father, through Chriſt our Head and Husband: The ſeed of peace, its true, it is ſown in the Soul in Union, but then it takes root downward, and brings forth fruit upward. Spiritual peace will never be obtained, if communion with God be not maintained; that gives comfort in the midſt of all ſorrows, and ſatisfies all doubts, and recompences all wants. Lo this is the fruit of communion with God.

Fourthly, Be good at all times, but of all, beſt in bad times; many Chriſtians loſe their peace, by remitting of their grace, and let looſe their reins of Religion, to avoid the cenſures of a crooked generation. A Chriſtian zeal ſhould be like the Winter fire, that burns the hotteſt when the Air is cooleſt; or like the Lilly, that looketh beautiful, though among Thorns, ſo ſhould a Child of God, though among Sinners.

Fifthly, In all conditions, chuſe Sufferings rather then Sinning; If ever you would have peace, chooſe Suffering rather then Sinning; he that values peace with God, or peace with Conſcience, he muſt make this his choice: thus *Daniel* rather choſed to be caſt to Lions, then to loſe the peace of his Conſcience; the three Children choſe rather to burn in the Furnace, then to bow to the Image: One ſaid, *He would rather go to hell free from ſin, then to live in Heaven with guilt on his Conſcience.* (My Brethren) let me a little inlarge, becauſe ſuffering may overtake us; for Perſecution is the genius of the Goſpel therefore let me leave 4 ſhort Rules with you concerning Sufferings.

See that your Cauſe be good, your Call be clear, your Spirit meek, and your End right. Suffering cannot bring out peace without either of them, but with them all our ſufferings ſhall be peace.

First, Let your cause be good, its not the blood, but the cause that makes a Martyr; its not for every cause a Christian should engage to suffer: every cause will no more bear suffering, then every little stream will bear a Ship; nor will Christ let go sweetness to every suffering, 1 Pet. 4. 15. *Let none of you suffer as a Murderer, or as a Thief, or as an Evil doer, or as a busie-body in other mens matters.* To suffer this is neither Christian-like nor comfortable. Some suffer rather as Malefactors, then as Christs Martyrs.

Secondly, Let your call be clear; its not amiss to have a good cause without a call: Some may suffer for the cause of God, and yet sin in suffering for want of a call. Christ calls not all to suffer: to some it is given, to others it is not. If thy call be clear, thy peace will be sweet, though thy sufferings be never so great. But you will say, How shall I know when I am called to suffer?

I Answer, First, when Truth suffers by our silence, then are we called to suffer.

Secondly, when our lives will be the denyal of Christ, then are we called to deny our lives for Christ.

Thirdly, when sin and suffering surrounds us that we cannot get out, but we must either run through sin or sufferings, then I may safely conclude that Christ called me to suffer, and in this cause we may expect the peace and sweetness of his presence.

Thirdly, the third Direction for suffering is this, our spirit must be meek, so was Christ, he went as a lamb to the slaughter.

Its possible a man may be right in his cause and yet sinful in his carriage; and if so, no wonder if Christ be not sweet to us. To be fierce, and raging, and reviling in suffering, its not becoming humanity, and

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therefore much leſs like Chriſtianity. A Chriſtian ſhould be like Chriſt, Acts 5. 41. *And they departed from the preſence of the Council, rejoycing that they were counted worthy to ſuffer ſhame for his Name.* It becomes thoſe that are found in the Spirit, to give bleſſing for curſing; the more of Chriſts ſpirit is in us in our ſufferings, the more comfort and joy we ſhall receive from our ſufferings.

Fourthly, See that your end in ſuffering be right; if it be ſelf, or ſingular, or ſchiſm, then Chriſt cannot be ſweet to thee. Some have died that their ends live. *Socrates* died in the defence of the truth, and to prove that there is but one God, but whether he died for honour, applauſe, or for Gods ſake, I think it is no hard thing to determin. But let thy cauſe be good, thy call clear, thy ſpirit meek, and thy end right, and then you ſhall have peace in all your ſufferings, that is the 5 thing. Chooſe ſuffering rather then ſinning.

Sixthly, If you would have peace be much in ſtudying the Scriptures: for as God is the God of peace, and Chriſt the Prince of peace, ſo the Goſpel is the Goſpel of peace, which God hath given thee to lead thee in the wayes of peace, *Great peace have they that love thy lawes.*

Seventhly, Take heed of Apoſtacy, either in doctrine or principles. Though a believer is freed from Apoſtacy in the ſtate of grace, yet he is not freed from Apoſtacy in the degrees of grace. He may fall ſinfully, though he cannot fall finally. *Demas* fell by one, St. *Peter* by the other Pray with *David*, Pſal 17. 5. *Hold up my goings in thy path that my footſteps ſlip not.*

Eighthly, Make the word of God your rule in all things, be ſure you have a Scripture warrant for all your practiſes. But eſpecially keep cloſe to Scripture in matters of Gods worſhip.

There are endleſſe Diſcourſes about the Mode of *Gods* Worſhip; I have no diſputing time. It is good in difficult caſes, alwayes to take the ſureſt ſide, (for inſtance) if I follow the Traditions of man, for the worſhip of *God*, I may ſin, but if I keepe loſe to the directions of *God* in the Scripture, I am ſure I cannot ſin; for this is the ſure word of prophecy, to which you do well to take heed, therefore in ſuch a doubtful caſe, *Gods* will is, that we take the ſureſt ſide: go to the Law and to the Teſtament; Labour to be fruitful and grounded Chriſtians.

Ninthly, Keep up the power of godlineſſe, do not let Religion down into a lifeleſſe formality: *The righteous ſhall flouriſh like a Palm-tree: He ſhall grow like a Cedar in Lebanon, thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God, Pſal.* 92. 12. 13. My Brethren, it is as much a duty in them that have grace, to improve it, as for them that have no grace, for to get it. If you ſit under the daily means, the daily waterings of *God*, and do not grow; do you think this will be peace in the latter end, ſurely no (my Brethren) your fruitfulneſs under the Goſpel is of very great concernment. It is unfruitfulneſs that makes God lay his *Vineyard waſte*. It's unfruitfulueſs that procures the forwarding your account in the day of grace.

Tenthly, Obſerve that excellent rule of the Apoſtle in *Phil.* 4. 8. *Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, think on thoſe things.* And now, my Brethren, I commend you to God and to the *Word of God*, that is infinitely able to

make

make you wise to salvation, with this Benediction which I shall make my Valediction, *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ.*

Mr. *Calamy*'s Sermon at the Funerall of Mr. *Ashe.*

Isaiah 57. 1.

The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come.

WE are here met this Evening to perform the last office of Love for an eminent and antient servant of Jesus Christ, and excellent Minister of the Gospel, Mr. *Simeon Ashe*, one who hath formerly performed this office for many other Ministers, and now we are met to perform this Office for him; and it is not long before others will meet to perform the same office for us, so fraile, so brittle, and so uncertain is the life of man.

Now the Text that I have chosen, is suitable for this occasion; for this Revereud Minister was first a righteous man, he was righteous in an Evangelical sence, he was one that was justified and sanctified. Secondly He was a merciful man both in an active and passive sense; he was one that shewed mercy to the distressed Members of Jesus Christ, and he was one to whom God shewed Mercy; this righteous and merciful man

is now perished, as to his outward condition, not as to his everlasting Condition: but as to his outward bodily condition, he is perished, and he is taken away; the word in the *Hebrew* is very emphatical; *mercifull men, Colliguntur*, are gathered; it is the same word that is used concerning *Josiah*, 2 *Kings* 22. 10. *Thou shalt be gathered to thy Fathers, and go to thy grave in peace, and shalt not see the evil that I will bring upon this Nation.* This godly and righteous man is now gathered, a ripe Corn in the Barn of Heaven; he is taken away from the evill that is to come, from the beholding that evil that is coming upon the sinfull world, he is taken away in mercy, that he may not be troubled with the troubles that are coming upon many; he is taken away from the evil to come.

And thus you see how suitable the Text is to the occasion; there is onely one particular that I desire may prove unsuitable; *for the righteous and merciful man* is the Text, *perisheth, and no man considers, nor lays it to heart*: These words are *verba commentantis & objurgantis*, the words of the prophet bemoaning the spiritual security of the people of *Israel*, chiding and reproving them for their spirituall Lethargy: Now I desire that this part may not prove suitable, but that all of you may lay to heart the death of this ancient, merciful, righteous man.

The Observations from the words are these six.

First, *That the righteous man must perish, as well as the unrighteous.*

Secondly, *That the perishing of a righteous man is nothing but his gathering to God, Christ, and the blessed company of Saints and Angels.*

Thirdly, *That a righteous man as long as he liveth, is the preservative of a Nation, and the supporter of a King-*

Kingdom, the Chariots and Horsemen of a Nation.

Fourthly, *The death of a righteous man is a warning-piece from Heaven, a Beacon set on fire to give notice of evil approaching.*

Fifthly, *That God doth on purpose take away righteous men, that they might not see the evil that is coming on a Nation.*

Sixthly, *That it is a great and common sin not to consider and lay to heart the death of a righteous man.*

First, It is a common sinne, and therefore it is set down in the greatest latitude, *the righteous perisheth, and no man layes it to heart*; that is, very few: *And mercifull men are taken away, no man considering*; that is, very few.

2*dly*. It is a great sin, and therefore the Prophet *Jeremy* in the former Chapter calls to all the beasts of the Field to devour, that is, all the Enemies of the Church to destroy the children of *Israel*, because they drank strong drink, filling themselves with merriment, and promised themselves happy days, but did not consider that *the righteous were taken away from the evill to come.*

I shall begin with the first, *That the righteous perish as well as the unrighteous.*

How is it that the righteous perish? not in their soul, they cannot perish so? nay, the truth is, they cannot perish properly in their bodies, for the bodies of the Saints never totally and finally perish; for the very dust of the Saints in the grave, is precious in God's sight, and they are asleep in Jesus, and by the power of Jesus Christ they shall be raised again glorious bodies: Nothing perisheth of a righteous man by death totally and finally, but sin; and therefore the meaning of the word is as *Musculus* and *Justin*

Martyr observe, *perit*, perisheth; that is, not according to the truth of the thing, but according to the opinion of the world, and the proper language of this expression is this, *the righteous perish*, that is, the righteous must die and go down to the house of rottenness as well as others, and that upon a fore-fold account.

First, Because the righteous are included within that statute of death as well as the unrighteous; *statutum est*: Heb. 9. 27. *It is appointed for all men once to die*, the righteous as well as the unrighteous; Indeed it is true Jesus Christ hath taken away the hurt of death, but not death it self; Jesus Christ hath disarmed death, made death like the Viper that fastened upon *Paul*'s hand, but did not hurt him; he hath made it like the brazen Serpent that hath no sting but a healing power in it: Christ hath sanctified death, conquered and sweetned death; at present we are all under the statute of death, but at last this Enemy shall be destroyed, 2 *Cor.* 15. latter end.

2. The righteous consist of perishing principles as well as the unrighteous; the righteous are earthly vessels, made of dust, their foundation is in the dust; their lives are a vapour as well as the lives of the unrighteous.

3. The righteous must die as well as others, because they have a body of sin which they carry about with them; for there is no man so wise, that lives and sins not, *Eccles.* 7. 10. Wherefore there is that which deserves death in a righteous man.

Lastly, and especially, The righteous must perish upon a peculiar account; *For if we have hope only in this life* (saith the Apostle) *we are of all men most miserable*, and therefore they must perish to keep them from perishing; they must say as *Themistocles*, *Periissem*

issem nisi periissem; they must die, that they may rest from their labour: for here is not our rest, *Micah* 2. 10. there remaineth a rest for the people of God; there is no rest in this World; the word *quies* wants the plural number.

2. The righteous must die that they may have their reward, their Crown of glory, that God hath laid up for them: they must first fight the good fight, and finish their course, and then they shall receive a Crown of glory.

3. They must die, that they may be free from sin; for they shall never put off the body of sin, till they put off the body of the flesh.

4. They must die, that mortality may be swallowed up of life, that corruption may put on incorruption.

5. They must die, that they may be perfect in grace.

Lastly, They must die, that they may see God face to face, and be for ever with the Lord, which they cannot doe till they die; therefore blessed be God that the righteous must perish. If a man should always live on earth, always be young, rich & healthful, it would be unwelcome news, for while we are in the body, we are absent from the Lord, and subject to sin; and therefore when *Peter* asked Christ what should be done with *John*, Christ tells him, *If I will that he tarry till I come, what's that to thee?* from henceforth there went a report abroad that *John* should not die, *John* 21. 22. Now the Apostle himself was much displeased with this report, and looke upon it as a great affliction that he should not die, and therefore he himself confutes it; *But yet Jesus* (said he) *said not that he should not die*; as if he had said, God forbid that I should not die.

Before

Before I come to the application of this point, give me leave to speak something to the second point, and so I shall apply them both together.

The second Doctrine is this, *That the perishing of a righteous man, is nothing but a gathering of him to God, Christ, and the blessed society of Saints and Angels in Heaven.*

This is contained in the second expression, *merciful men are taken away*; the word in the *Hebrew* is *Colliguntur*, they are gathered; it is evegetical of the former; they did not perish, but they are gathered to God and Christ: there is a great deale of excellency and a Magazine of sweetnes in this expression, *They are gathered.* It implies two things.

First, That the righteous are in a scattered condition while they are in this world, & that three waies.

1. They are scattered among the wicked and ungodly of the world, as sheep among wolves as lambs among lyons, rent and torn a pieces, forced to wander up and down in sheep-skins and goat-skins.

2. The righteous are scattered in the world one from another, and that two waies. 1. They are scattered by their different habitations, for the godly are forced to separate one from another as *Lot* from *Abraham*. 2. They are scattered one from another by the cruel persecution of wicked men; and therefore you read *Acts* 8. that at that time when there was a persecution against the Church at *Jerusalem*, that *they were all scattered abroad.*

3. The godly are scattered in this life from the glorious presence of God in Heaven, indeed they are never scattered from the gracious presence of God, but sometimes they are scattered from the comforting presence of God; & as long as we live in the world,

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we shall be scattered from the glorious presence of God: for while we are in the body, we are absent from the Lord.

Secondly, This implies a bringing of God's people out of this scattered condition; it is a gathering of the righteous out of this world into another, from a sinful persecuted world, into a sinless glorious world, from diversity of dwellings on earth, to dwell altogether in one heaven; it is a gathering out of the reach of man and devils, a gathering them not only to the gracious, but to the glorious presence of God and Christ, and to the souls of just men made perfect, and to the generall assembly of the first born, and to the city of the living God, the heavenly *Jerusalem*, where they shall live together, never to be scattered again. To understand this the better, let me offer three things to you, shewing you that the godly are gathered to God three wayes: in this life, at death, and at the day of judgement.

First, The righteous are gathered to God in this life, and that is at their first conversion, for by nature we are aliens and strangers to God, scattered from any union or communion with God; not only scattered from the glorious but from gracious presence of God. God made man at first to enjoy communion with himself, but *Adam* lost this by sin, and now we are all *Cains* and *Vagabonds*, scattered from the love of God, and from union and communion with God; but when God converts any of the elect, he gathers them home to himself; for conversion is nothing but God's gathering them to himself in the second *Adam* that were scattered from him in the first *Adam*: the first *Adam* was a root of scattering, a root of separation from God, but the second *Adam*

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was a root of union and conjunction. Christ is the head, and all the elect are all gathered together in him, 1 *Eph.* 10. that he might gather together in one all things in Christ, so that conversion is nothing but a gathering of the elect of God, to Christ by faith, and a gathering to one another by love and charity.

Secondly, God's people are gathered at death: here they are gathered to Christ by Grace, but at death they are gathered to Christ in glory; here they are gathered to God by hope, but at death by fruition: here Christ is gathered to us, he comes down and dwells with us; but at death we shall be gathered to him, we shall go up, and be joyned with him. There's a great deal of difference between *esse cum Christo*, and *esse in Christo*, *esse cum Christo*, to be one with Christ is a *Christians* great security; but *esse in Christo*, to be one in Christ, it is a *Christians* great felicity: in this life we are gathered to God by faith, but at death by vision.

Lastly, We shall be gathered to God at the day of Judgement: it is called the day of the gathering of the Saints together: A day when all the Saints that are, have been, or shall be, shall all be gathered together, 2 *Thes.* 2. 1. I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him at the great day; At the day of judgement we shall all be gathered together, and shall all be taken up to heaven: I mean all the righteous, and be ever with the Lord: and so much for the opening of the doctrine.

But here it may be objected; Are not the unrighteous gathered by death as well as the righteous?

I answer, it is true, the unrighteous are scattered in this Life and gathered by Death as well as the righ-

righteous; but with a great deal of difference.

Firſt, the wicked are ſcattered in this life, but they are ſcattered from God; but the godly are ſcattered for God and for a good conſcience many times, as they at *Jeruſalem* were ſcattered: The godly are ſcattered for the glorious preſence of God in Heaven; but the wicked are ſcattered from the gracious preſence of God on earth. Again the ſcattering of the wicked is a curſe to them, and it is threatned as a curſe, *Levit.* 26. 32. I will ſcatter you among the heathen, and draw out my ſword after you: and wherever the wicked come, in what part ſoever of the world the wicked are ſcattered, they bring the curſe of God with them: and they bring the judgements of God on Towns and Cities where they are, as plague, famine, and ſword, and all miſeries. But the godly, when they are ſcattered, they are ſcattered as a bleſſing, into what Countrey or Town ſoever they come, they come as a bleſſing, they come like a ſhip laden with corn, to a Town ready to periſh with famine: they come as a bleſſing four wayes.

Firſt, by their prayers, to pray down a bleſſing on the place where they come.

Secondly, they come as a bleſſing by their holy life and converſation, that is a loadſtone to draw others to holineſs:

Thirdly, they come as a bleſſing, by their holy advice and counſel that they give to the place where they come.

Nay fourthly, their very preſence is a bleſſing; as long as *Lot* was in *Sodom*, *Sodom* could not be deſtroyed; ſo long as *Paul* was in the ſhip, the three hundred could not be drown'd. So that the godly come as a bleſſing wherever they are ſcattered; but

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the wicked are as chaffe scattered by the wind, and they are scattered as the dust of the earth: You know when the dust is scattered, it gets into mens eyes and blinds them, and falls upon their cloaths and sullies and defiles them; so the wicked, where-ever they are scattered, they defile the place where they are scattered. The godly are as planets, that wander and move from one part of Heaven to another, carrying light to the world.

Secondly, as the wicked are scattered while they live, so when the die, they are gathered; it is true; but how? not to God, and Christ, and his Angels; but they are gathered to the Divel, and his Angels, and to damned spirits: not as bundles of wheat into the barn of Heaven, but as bundles of tares to be burned for ever in everlasting fire.

Now, if the righteous perish as well as others, and if their preaching be nothing but a gathering to God and Christ; then,

First, learn hence the preciousnes of every righteous man; the great God will not gather things of no value; great men do not use to gather chaff and straw; and therefore, when Christ saith of *Josiah*, I will gather thee to thy fathers, it was a sign he was a precious pearl worth the gathering, and of a high value and account in the sight of God; and so is every true child of God; right dear and precious are they in the sight of God, both living and dying; they are bought with a great price; not with gold and silver, and other corruptible things; but they are bought with the precious blood of the Son of God: They are as precious to God as the apple of his eye; so precious that he hath given Christ for them and to them; so precious that he called them his Jewels;

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his peculiar treasure, his *Jedidiahs*,, and therefore God will not suffer them to perish, but gathers them to himself before the evil day come, as the husbandman gathers in the corn before the beasts go out into the field.

Secondly, Learn here what reason we have to be comforted in the death of a righteous man or woman because their death is not a perishing, but a gathering to God and Christ, and the society of Saints and Angels. The death of a righteous man is no more then if a Merchant that hath abundance of Jewels in a far Countrey, be should send for them home. Why death to a righteous man is nothing but Gods sending for his Jewels home. Such a phrase there is in *Mal.* 3. 17. In the day that I make up my Jewels they shall be mine. In this life they are imperfect Jewels; they are like gold in the oar mingled with a great deal of dross; and death is nothing but a perfecting of these Jewels; death is nothing more; and God doth nothing by death, but as a gold-finder gathers up all his Ends of gold and silver; it is nothing but just as if a Father should send for his Son home that had been a long while absent from him to his own house, it is a carrying us to our Fathers house. And therefore let us be comforted when our righteous Friends die, though their death be matter of sorrow to us, in regard of the loss that we sustain by their death, and because their death is a Warning-piece of evil to come: yet in regard of them we have cause to mourn. I speak this of those that are related to the righteous when they die; did you ever hear of a Husbandman that mourned for the carrying of his Corn into the Barn? or a Jeweller mourn for making up of his Jewels?

Jewels? Let us mourn rather that we are left scattered among the wicked of the Earth, and from the glorious presence of God and Christ: and let us mourn for those that are scattered from Christ, and from grace: and for those that whilest they live, are scattered, and when they die, are gathered to the Devil and his Angels. Let us not mourn for those that die in Christ, but let us mourn for those that live out of Christ; let us not mourn over the body the soul hath left, but let us mourn over the soul that God hath left.

The third use is of Consolation to all the people of God in reference to evil times that are coming upon us, or to the evil of times. Whatever befalls a child of God in this life, though he be scattered by wicked men from *England* into Forraign Countries, though he wanders up and down in Deserts, and Wildernesses, though he be scattered from house to prison, yet there shall be a gathering time shortly: there will a time come when all the Saints shall be gathered to Christ, and to one another, never to part any more. The death of God's people is not a perishing, but a gathering: comfort your selves therefore with these words against the fear of death: look upon death as a gathering, as a gathering to Christ: you are here as *Daniel* in the Lyons Den, as *Jeremiah* in the Dungeon; yet there will come a gathering, and if you die in a good cause, you shall not perish, but be gathered to Christ, to his Saints and Angels.

But you will say, *If I were sure when I die, that I should be gathered to Christ, to live for ever with him, this would be matter of great consolation to me: but you told me, the wicked are gathered by death as well as the godly: how shall I know whether (when I come to*

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die I shall be gathered to the Divel and his Angels, or to Christ and his Angels? How shall I know whether I shall be gathered at death as a bundle of tares to be burned in Hell, or a bundle of Wheat to be carried up into the Barn of Heaven?

I Answer, You may know it by four things.

First, If you are righteous, then you shall be gathered to Christ at death; *for the righteous shall go into everlasting life:* Heaven is entailed upon righteous men; by righteousnes I mean the imputed righteousnes, and imparted righteousnes of Jesus Christ: I wave the explication of them, because time will not give leave. *Know you not* (saith the Apostle) *that no unrighteous man shall inherit the Kingdome of God?* Damnation is entailed upon unrighteous men.

Secondly, If you are merciful, the merciful man shall be gathered to Christ: if you are one that is full of bowels of compassion to the distressed Members of Jesus Christ, for Christ hath said it, *Blessed are the mercifull, for they shall obtain mercy.* Now if you are hard-hearted, covetous, worldly-minded, remember that Text, *He shall have judgement without mercy that shews no mercy.*

Thirdly, He that is gathered to the second *Adam* by faith in this world, shall certainly be gathered unto Christ by vision in the other world; *Christ Jesus* will save all his members, and you must know, that Faith is a transplanting grace, it is not only a heart-purifying but a world-overcoming grace; it takes a man out of the old *Adam*, and puts him into a new *Adam*; it takes a man out of the root of scattering, and puts him into the root of union and conjunction: Wherefore you that are now joyned to Christ by Faith here, shal be joyned to Christ in glory here-

after: But now you that are Vagabonds, *Cains* and Aliens from the life of God, and from the life of grace: You that are wooden Members, wooden Legs in Christs body that have no real conjunction with Christ, you shall not be gathered to him in glory.

Lastly, If you are gathered here to the Saints by love, then you shall be gathered to the Saints in Heaven, and to the everlasting enjoyment of God with them to all Eternity. Consider this, every man shall be gathered (when he dies) to those whom he delights, and chooseth to keep company with while he lives in this world. If you are gathered to the wicked in love and affection here, you shall be gathered to them at death in hell and destruction, for its pity companions should be parted. Wheat must to Wheat, and Tares to Tares, for Wheat and Tares shall not be bound together at the last day.

The last Use is of Exhortation: If the righteous must perish, and if their death be nothing but a gathering, then take this threefold Exhortation.

Firstly, Let us labour to make the best use we can of our godly Friends and Ministers before they are gathered; let us do as *Elisha* did; he was told that his Master *Elijah* was to be taken up to Heaven, and therefore he would never leave him till he had got the spirit of *Elijah* doubled upon him: If *Elisha* had not thought that *Elijah* would have been taken up that day, he would never have followed him so punctually and inseparably as he did. O beloved, did you believe that text, *Zach.* 1. 5. of which we have often had experience, *Your fathers, where are they? and the Prophets, do they live for ever?* Indeed if they did live for ever, we might get good from them when we please, because we are sure never to lose them;

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but they live not for ever, but muſt periſh, and be taken up to Heaven: And therefore whilſt we have them, let us make what uſe we can of them, before they be taken away from us. It is a great fault among the people of God, that they make no more uſe of their godly Friends and Miniſters, I have known many that have godly Relations that have died that it hath been the greateſt burthen on their Conſciences, that they got no more good by thoſe godly Relations while they lived. Many of us deal with our Miniſters as we do with a ſtrange ſight that is to be ſeen neer our doors; we are not ſo much ſolicitous when we ſee it; but a ſtranger that comes from a far Country, is curious, and very careful preſently to ſee it. So do we in this City eſpecially; I have had experience of it by being here many years; ſtrangers that come out of the Country, many times get that good by a Miniſter, that his own people do not, becauſe they think their Miniſter is continually with them: But a ſtranger knows he is there but for a day, and he hears ſo, that he carries Chriſt home with him, and a great deal of conſolation alſo. Beloved, this is a great fault; I beſeech you remember, the righteous muſt be gathered; let us therefore do with them as we do with Books that are borrowed; if a man borrows a Book he knows he muſt keep it but for a day or two, and therefore he will be ſure to read it over; whereas if the Book be a man's own, he lays it aſide, becauſe he knows he can read it any time. Remember your Miniſters are but lent you, they are not your own, and you know not but God may take your *Elijahs* from you this night: Therefore make what uſe you can of them, while you have them.

Secondly, Muſt the righteous be taken away? Then

let the righteous make conſcience of doing what good they can before they are taken away. Beloved, if it were poſſible for the godly to grieve in Heaven, this would be their greateſt ſorrow, that they have done God no more ſervice here upon earth. Be wiſe for God O ye righteous, do as old men do that have rich places and offices, they labour to buy the reverſion of their places for their children: ſo muſt you to whom God hath given great gifts and graces, labour to propagate your gifts and graces that there may be no loſs by your death. Obſerve the care of St. *Paul* the aged in his exhortations to *Timothy*, 2 *Tim.*3.5,5. *Watch thou all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy Miniſtry*, why ſo? *for I am now ready to be offered: and the time of my departure is at hand*, and therefore work thou ſee that thou endure affliction, preach the Goſpel as becomes a Miniſter of the Goſpel, that there may be no loſs by my departure. So in 2 *Tim.*2.2. *The things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men that ſhal be able to teach others alſo.* Hath God committed any thing to you, a Treaſure of Learning or grace? commit it to young Miniſters that they may commit it to others, that ſo there may be a ſucceſſion of gifts and graces: Do as Phyſicians doe. that labour to communicate their skil to their Children, and to others; ſo ſhould we, that ſo there may be a ſucceſſion of godly ones, that godlineſs may be entailed upon us, and our Relations.

Thirdly and laſtly, let us all labour to be ſuch, that when we die, when we come to be gathered, we may be gathered to Chriſt and his Angels; and not to the Divel, and his Angels; And for that purpoſe, let us labour to be mereiful and righteous, and let us

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be gathered to Christ by Faith, and to one another by love and dear affection: and then we shall be gathered at the great day to Christ, and the blessed company of Saints and Angels.

There are four observations yet behind, but I must wave them at this time.

I have now another Sermon to preach, and I cannot without injury to you that are alive, and without wrong to the memory of my dearly beloved brother, but speak something of him at whose funeral we are met this evening, not so much for his commendation; he needs it not, but for our imitation; it is pity great pity something should not be said that this reverend minister though dead, may yet preach this night; and I have so much to say of him, that I know not where to begin; and when I have begun, I hardly know how to make an end: I must confess, the little time allotted me for the providing of this solemne work, and the necessary avocations in this little time, have hindred me from informing my self about his breeding and manner of education at *Emanuell Colledge* under Mr. *Stooker*, and his excellent carriage and converse with Mr. *Hildersham*, Mr. *Dod*, Mr. *Ball*, Mr. *Langely*, and other Ministers famous in their Generations: and the many pressures and hardships that he suffered in those parts and times, for the keeping of his Conscience pure from that which he counted sin, and therefore I must draw a vaile over that part of his Life, and confine my discourse onely to the time since his comming to live with us in *London*, which is about the space of twenty two, or three and twenty years; all which time I have had the happinesse to be intimately acquainted with him, insomuch as that I can freely and

clearly profeſſe, and that with a ſad heart, that I, and many others have loſt a real, wiſe, and godly friend, brother, and fellow-labourer in the Lord; the Church hath loſt an eminent member, and choice pillar: and this City hath loſt an ancient, faithfull, and painful Miniſter; who by his prayers and holy life, did ſeek to keep off the Judgements of God from falling upon us; and the leſſe ſenſible the City is of this loſſe, the greater is the loſſe. I fear we may too truely repeate the words in the Text. *The righteous periſheth, and no man layes it to heart: and mercifull men are taken away, none conſidering that the righteous are taken away from the evill to come.* I have read of *Philo* the *Jew*, and by chance met with the ſame in the life of St. *Ambroſe*, that when they came to any City or Town, and heard of the death of any godly man, though never ſo poor they would both of them mourn exceedingly, becauſe of the great loſſe that place had by the death of that godly man, and becauſe it was a warning-piece from God of evil approaching. But we have had many Godly men, and Godly miniſters, taken away of late and yet I fear me, but few lay it to heart; and therefore as I ſaid, the loſſe is the greater to this City, becauſe it is ſo little ſenſible of it. It is a great loſſe alſo to his relations; his wife hath loſt a dear and loving husband, his ſiſter a dear brother, his pariſh and congregation a faithful paſtour.

The Miniſteriall excellencies of many Miniſters were collected and Concentred in one *Simeon Aſh*, he was a *Bazaleel* in Gods Tabernacle, a maſter builder, an old diſciple, a Polycarpe, a Chriſtian of long ſtanding in the ſchool of Chriſt, a burning and a ſhining light, one whom many miniſters and o-

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ther good Christians called Father, insomuch that it was a common proverb in this City, Father *Ash*; and I believe, many experimentally lament over him, as the King did over the Prophet *Elisha*, *My Father, my father, the chariots of Israel and the horsemen thereof*! For he lived Desired, and died Lamented; not only in the City, but I believe in very many places in the Country where he was known. But more particularly, there were Twelve Excellencies that I observed in this Reverend Minister, and my dear brother, that were as Twelve Jewels or precious Pearls in that Crown with which God had Crowned him: I shall name them for your imitation and benefit; He needs them not, for he is above our Eulogy.

The first and chiefe Jewell that did beautifie and adorn this our brother, was his sincerity and uprightnesse of heart; which indeed is not a single Grace, but the soul of all Grace, and the interlineary that must run through all Grace; for what is faith if it be not unfained? what will love to God profit you if it be not without dissimulation? what is repentance worth if it be not in truth? as the body without the soul is a rotten carkasse, so is all Grace without sincerity; this is the soul of all Grace, this is the girdle of truth. Sincerity is that which girts all our spiritual Armour together, and makes them useful: what advantage is it to have the breast-plate of righteousnesse, the shield of Faith, the Helmet of Hope, if they be but painted things? it is the girdle of sincerity that makes all the other parts of our armour useful. Now this excellent Grace of sincerity was eminent in this our dear brother; he was a true *Nathaniel*, in whom there was no guile; I mean, no al-

loved hypocrisie; and this was that which carried him through the pangs of death with a great deal of comfort; for he was able to say with *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart.* He could say with *Paul this is my rejoycing, the testimony of my conscience, that in simplicity and godly sincerity, I have had my conversation in this world.*

Secondly, Another Jewell was his humility; this is a grace that he was cloathed withal, and it is a rare Grace; for God dwells with the humble; he resists the proud, but he gives grace to the humble. This Reverend Minister was low in his own Eyes, and therefore very high in Gods Eyes; he had a mean esteem of himself, and therefore he was high in esteem with God. He was as *Jacob* said of himself, lesse then the least of God's mercies, and therefore he was made partaker of the best of God's mercies. He was like an ear of Corn full of fruit, bowing down in thankfulnes to God.

Thirdly, Another Jewell was the Fruitfulnesse of his discourse; for it may be said of him, as it was of Christ, he went about doing good: where ever he went, he scattered his goodnesse: this all that knew him, know to be true. He was full of good discourse wherever he came; when I was with him in his sickenesse, he took occasion to complaine much, and not without just cause; (God grant his complaint may make impression upon our hearts) he complained that it was a great fault of Ministers, that when they met together, they discoursed no more of Christ, of Heaven, and of the concernments of the other World, and professed that if GOD should restore him he would be more carefull

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in his discourse, and more fruitfull then ever yet he had been.

Fourthly, Another Jewell that beautified this righteous man, was his mercifulnesse; he was a merciful man, which he manifested not onely in his Charity to the Members of Jesus Christ, but in his frequent visiting of Sick persons, and persons that needed his spirituall Physick. I know not any Minister in the City more careful in visiting the sick then he was.

Fifthly, Another Jewel was his prudence and spiritual wisdome; he was not only a pious and godly, but a wise and prudent Minister; that had zeal for God, but knew how to mingle his zeal with discretion; discretion indeed without zeal is nothing but carnal policy; but zeal without discretion, is nothing but frantick fury; discretion without zeal will quickly eat out the heart of Religion, and eat Religion out of the heart. Zeal without discretion, is not a coal from the Altar, but a coale kindled by the Wild-fire of passion, that is able to set a Nation on fire; but this Reverend Minister had zeal sweetly tempered with discretion.

Sixthly, Another Jewel was his patience; God was pleased to exercise him with long and great afflictions by reason of the Gout, that did often, especially of late years affix him to his bed, and afflict him with great pain; but God was pleased to put his everlasting Arms underneath him, supporting him under all his pains, and giving him a great measure of patience, insomuch that in patience he did possess his soul, and patience had its perfect Work in him.

The seventh Jewel was his high valuation of Jesus Christ; a written copy for us to follow, and for you his

his people also. Being with him in his last sickness, he exhorted me and other Minister with him, to preach much of Jesus Christ, and to speak to him of Jesus Christ; and he said, *When I consider my best duties, I sink, I dye, I dispair, but when I think of Christ, I have enough, he is all, and in all.* I think these were his very words: *I desire* (said he) *to know nothing but Jesus Christ and him crucified: I account all things dung and dross, that I may be found in Christ:* To this effect he spake in the morning before the evening in which he died, speaking much of Jesus Christ.

Eighthly, Another Jewel was his dilligence in preaching the Gospel in season and out of season; in the time of his health he was a painful, laborious Preacher; one that did not preach to tickle the ear, but to wound the heart; not to please, but to profit; not seeking the applause of the people but the salvation of their souls: This all know to be true.

Ninthly; Another Jewel that did beautifie and adorn this Reverend Minister, was his excellent gift in Prayer; and herein he was very eminent, and did exceed many, nay I may say most of his Brethren: As *Apollos* was mighty in the Scriptures, so was he (as you all know) mighty in prayer; he was a *Jacob*, very skilful in wrestling with God, like *Moses* he often stood in the gap, and at most Fasts all the time of his health, he was the Minister that was chosen to conclude with prayer; and this heightens the loss that we sustain by the death of this godly Minister, because we have lost the benefit of his prayers, which is an invaluable loss; for though I doubt not but he prayes in Heaven for the Church in general, yet I believe he prays not for any in particular; as not knowing what our condition is, *For Abraham know us not*, for the Saints in Heaven

Heaven knows not what is done upon earth. The loss therefore is the greater, because we have lost not onely a preaching, but a praying-Minister; And give me leave to add, that this excellency in this Minister, is sufficient to prove, 1. That there is a gift of prayer which some against all reason do deny. 2. That conceived prayers when uttered by one that hate the gift of prayer, are not vain *Tautologies*, or empty repetitions, and a rate of non-sence, as some unjustly charge men with, but they are the breathings of God's Spirit, that pierce not onely into the ears and hearts of the hearers, but into the ears and hearts of God himself.

Tenthly, The next Jewel was, He had great acquaintance and communion with God; for he was of a long standing in the school of *Christ*, and a good Proficient in that School. Much acquaintance he had with God, he was often in the Mount with God, and came down with his face shining, though he in his modesty did not see it; and when he came to die he was able to say as Dr. *Preston* did when he lay a dying; *I shall change my place, but not my company.*

Eleventhly, Another Jewel was, his comfortable passage out of this World, dying with a great deal of calmness and serenity upon his conscience. The morning before he dyed, I heard him say these words, *It is one thing to speak of Christ, and of Heaven, and another thing to feel the consolation of Christ and of Heaven, as I do*, clapping his hand on his breast. Another time I heard him say, *The comforts of a holy life are real, soul-supporting; and that he felt the reality of those comforts, and that by him we might know it was not in vain to serve God.* And I cannot forget this speech the morning before he died, *I am a little straitned,*

ned, but I care no more for my life, then I do for this fillip. That which was said of old *Simeon*, Luk. 2. may be said of this Reverend Minister, Mr. *Simeon Ashe*, who was a *Simeon*, a just and devout man, an old Servant of *Jesus Christ*, one that waited for the consolation of *Israel*; one that dyed, though not with Christ in his bodily arms, yet with Christ in the arms of his Faith; and when he died, could say as it is there, *Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

Lastly, Another Jewel was his constancy and perseverance; he was not a Reed shaken with every wind, but as firm as a Rock, an immoveable Pillar in Gods House; he was unchangeable in changeable times: in Religion he was a house built on a Rock, not on the Sand; and as he lived, so he dyed holily, even as the antient Patriarks that dyed in the Faith, and endured faithfully unto the death.

Now this excellent Minister of Christ thus beautified with these Jewels, is now perished as to his outward man, gathered to God, to Christ, and the blessed company of Saints and Angels. The Application that I shall make of this Discourse, is this:

1. To us Ministers.
2. To you of this Parish and Congregation.

First to us Ministers. God hath of late years taken to himself many famous men: Seven of the Lecturers of *Cornhill* are dead, Mr. *Burroughs*, Dr. *Bolton*, Mr. *Sedgewicke*, Mr. *Whitaker*, Mr. *Cranford*, Mr. *Vines*, and now Mr. *Ash*. I might name many other excellent Ministers that are dead, as Dr. *Gouge*, Mr. *Walker*, Mr. *Gataker*, Mr. *Marshall*, Mr. *Robinson*, and lately Mr. *Cooke*, with many more: Now all these are Warning-pieces from Heaven of Judgements

ments approaching; *For the righteous periſh, and no man lays it to heart; and merciful men are taken away, none conſidering that the righteous are taken away from the evil to come.* Thus *Methuſelah* dyed a year before the Flood: Now *Methuſelah* in *Hebrew* ſignifies a Meſſenger of death. Thus *Auſtin* dyed a little before *Hippo* was taken; and *Parens* a little before *Hidalleburge* was taken, and *Luther* a little before the Wars in *Germany* began. The death of the godly is like the ſeparating of the Iſraelites from the tents of *Corah* and his company, like the taking of *Lot* out of *Sodome*. When the Iſraelites departed from *Corah* and his company, the earth ſwallowed them up; and when *Lot* departed out of *Sodome* God rained down Fire and Brimſtone upon them. Let the thoughts of theſe things cauſe us to provide our Arks, to get our *Zoar's*. Let it teach young *Samuels*, to riſe up in the room of old *Ely's*; young *Eliſha's*, in the room of old *Elijahs*; and young *Timothies*, in the room of *Paul* the aged; that there may be a ſucceſſion of Goſpel-Miniſters to hold forth the Word of Life to the Nation. And let us labour to be Inheritours of theſe twelve Excellencies, that beautified this our Reverend Brother.

Secondly, Let me ſpeak a few words to you of this Pariſh, the Auditors of this worthy Miniſter. There is ſcarce one man of a hundred, that underſtands the tye and obligation that is betwixt a Miniſter and his people. O the love and affection that ought to be betwixt them! *Paul* tells the *Galatians*, that they could a pluckt out their eyes for him if need were. *Chryſoſtome* tells us, that when *Miletius* was taken away by death from his people, their

the r hearts ſunk with ſorrow; and ſuch love had they to him, that they called all their children by his name, and got his picture engraven on their Rings. And I have read of *Chryſoſtome*, that when he was baniſhed from his people, there was not a corner in the City, but was full of people weeping and lamenting. The loſſe of a Godly Miniſter, is a publick loſſe, and therefore there ought to be publique mourning: it is a ſoul loſs, and therefore, methinks, every one of you ſhould weep and mourn; you have loſt your common father; you of this Congregation have loſt your ſpiritual father, your ſpiritual ſhepheard: you have loſt your eyes, your guide: and indeed it it you that are his flock that muſt commend your miniſter by practiſing that which he preached: ſaid the Apoſtle, 2 *Cor.* 3. 1. *Do we again begin to commend our ſelves, or need we as ſome others, Epiſtles of commendations to you, or letters of commendations from you? Ye are our Epiſtle written in our hearts, known and read of all men.* As if the Apoſtle ſhould ſay, doe we need letters of commendation? is it neceſſary that we ſhould ſpend time in commending our miniſtry; you are our letters of commendation: your holineſſe and piety commends a Miniſter above all other things. As when a man comes into an Orchard or Vineyard, ſaid *Chryſoſtome*, and ſees every thing skilfully handled, and neatly trimmed, he need not ſpend time in commending the Vine-dreſſer or Carpender; the work it ſelf commends them. So ought it to be among you; When we preach the Funeral Sermons of Miniſters, we muſt look into this Pariſh or Congregation, and ſee what letters of commendation there are: whither the proficiency of the Auditors commend

mend their Ministers. I grant, it is not always true; God doth not always give success to a Godly Minister, but the worst is yours, I had almost said the Curse is yours: but I will speak modestly, the worst is ours. Tell me how many of you are able to say, I bless God that ever such a Minister was sent among us; blessed be God that ever we heard him preach: what seal of his Ministry is there here among you? he was in another, and another place in this City; it may be here are people from all places that have been his Auditors: what seal of his Ministry is there now to be found among you? how many souls hath he pluckt out of the snares of the Devil? how many of you have gone weeping away from a Sermon, knocking your breasts, and pricked at the hearts for sin, crying out Men and Brethren what shall we doe to be saved? your tears and mourning for sin, these are the Auditors that commend your ministers. Go home now, and think with your selves. What can I remember of all the Sermons that I have heard from Mr. *Ash*! and give me leave to tell you, woe be to you, if as your Minister be dead, so all the Sermons that he made dye with him: For as *Abell* being dead, yet speaketh; so shall the Sermons of this worthy Minister at the great day, speak for you, or against you; for they are spiritual talents that God hath betrusted you with, and you must be accountable: both he and you shall appear before the Tribunal of *God*: your Minister shall be examined, how he can free himself from the Guilt of soul-blood: and you shall he examined, what fruit you have brought forth, answerable to the meanes that you have enjoyed: and if it appear that you have been unprofitable and unfruitful hearers, Christ will say, *Cast the unprofi-*

table

table servant into utter darkneſſe. But I hope better things of you, and things that accompany ſalvation. Whatever was good, in this Reverend Miniſter, let it live in you; and though he be Dead, yet let not his Sermons that he preached die with you, but let them be in you: that at the great day, when he and you appear before God, he may be able to ſay, Here am I, and the Children that thou haſt given me.

FINIS.


The
Farewell
SERMONS
of
Mr. Calamy.
Mr. Caryl.
Dr. Manton.
Mr. Case.
Mr. Jenkins.
Mr. Baxter.
Dr. Iacomb.
Dr. Bates.
Mr. Watson.
Mr. Lye.
Mr. Mead.
Mr. Ashes funeral.

The Farewell SERMONS

Of the Late

London Ministers,

Preached *August* 17th. 1662.

BY

Mr. *Calamy*.
Dr. *Manton*.
Mr. *Caryl*.
Mr. *Case*.
Mr. *Jenkins*.
Mr. *Baxter*.
Dr. *Jacomb*.
Dr. *Bates*.
Mr. *Watson*.
Mr. *Lye*.
Mr. *Mede*.
Mr. *Ash*, Fun. Ser.

Heb. 10. 23.

Let us hold fast the Profession of our Faith without wavering, for he is faithfull that promised.

London, Printed, 1662.

in the Sacrament, & now I shall speak somthing of Love; love is needful at a feast, it is requisite when we sit down at our own table. I remember it is said of *Augustine*, *He would not suffer any to feast at his table that came in a spirit of rancor, and sate down in passion.* Sure I am, they are not fit to be guests at Christs Table that come not in a spirit of meekness and love. It is true we are to eat the Passover with bitter herbs, but they must be the bitter herbs of Repentance, not the bitter herbs of Malice, wrath and fury; we must come here with bitter tears, not with bitter hearts: Hear what the Text saith. *A new command I give unto you, &c.*

Wherein, First, you have the command, *a new command I give unto you*; It is not left to our discretion, but, we are bound to it by vertue of a command, *a new command I give unto you.*

Secondly, This command is inforced by Christs own Example, *as I have loved you* It is called a new command, but love is an old command, this Law is written in the nature of man. It is engraven in every mans heart by nature and it is an old command, because founded among Gods antient Statutes, the antient Records of his Law, but tis a new command too, because pressed by a new example of Christ, *as I have loved you, so do you love one another.*

Doct. *Christians ought to make conscience of this duty of loving one another. Confident I am wee shall never see Religion thrive in the world, until we see this grace of love flourish in the hearts of Christians.*

For

For the Illuſtration of this propoſition, I ſhall do theſe two things; Firſt, ſhew you the truth of this love; Secondly, the extent of this love.

Firſt, truth of this love; If you love one another, ſaith Chriſt, ſee you do it purely, not diſſembling, but from the heart. 1 *Joh.* 3. 18. *my little children, let us not love in word, neither in tongue, but in deed and in truth*; diſſembling love is like painted fire that will never warm; we muſt not be like the Bee, that hath honey in her mouth, but withal hath a ſting in her tail; we muſt not pretend to love, to have honey in the mouth, but withal have the ſting of malice in the heart; no ſaid the Apoſtle, *let us love indeed & in truth.*

Secondly, Extent of our love; this Fountain of love muſt run in three ſtreams.

1. We muſt love all men, love their perſons, although we muſt not love their ſins, we have all the ſame make, the ſame lump and mould, and therefore muſt love; there is a natural love that every creature bears to his own ſpecies and kind.

2. Our love muſt eſpecially ſtream out to the Saints of God, the houſhould of faith. It is with our love, as it is with our fire, you keep fire all day upon the hearth, but upon ſpecial occaſions you draw it out larger, ſo our love muſt alwayes burn to all; I but to the Saints you muſt draw out the fire, inlarge your affections, we muſt love as God loves, he doth eſpecially love the Saints, love every creature with a common love, but eſpecially the new creature; & indeed there is that in every true Saint, that may excite and allure our love. What are the graces of the Spirit, but ſo many pearls to adorn the Bride of Chriſt? what is holineſs in the heart, but the im-

broydery and curious workmanship of the Holy Ghost, here is enough to entice and draw out our love: and beloved, if we love the Saints for their graces, then we love all the Saints.

And here I beseech you consider these six particulars.

First, we ought to love the Saints in what condition so ever they are, although they be poor in the world, low in their condition, for commonly so it is. They that have the lowest hearts, have the lowest condition too. I read of the King of the Moors, that he was offended at the Christians because of their poverty; and truly when wicked men do fleece the Saints, it is no wonder if they be poor: methinks grace in a poor man, is like a pearl that lies in the dust, or like Cloth of gold that is hid under Rags: you must love the gold, that is the grace, notwithstanding the Rags. The poorest Saint alive, hath the Angels riches: the poorest believer is a member of Christ, and shall we not love him: we love the Picture of a friend, although it be hung in a mean frame: we must love a rich Christ in a poor man.

Secondly, We are to love the people of God, although they have many weak infirmities: shew me the man that is perfect, and let him throw the first stone, even the best. Saints like the Stars they have their twinkling, they have their blemishes and their failings: in some there is too much pride, in others too much censoriousness, in others too much rash anger and passion, but we must love the grace that is in them, notwithstanding the infirmities that are in them, you love gold though in the oare, and mixed with much impurity, a Saint on earth, is like

a Diamond that hath its flaw, like to the Rose that is sweet and perfumed, but yet hath its prickles. The best Saints have some mixture and infirmity, and we must love them for the good that is in them: this is our great fault, we are apt to overlook all the good, and so take notice of the stains and blemishes in them, as those that see a little stain in a piece of Scarlet, despise the Cloth for the stains sake; so do we. But God doth not do so by us, he is pleased to overlook many sad failings, he seeth the faith, and winks at the failings of his people, you that cannot love a Brother because you see an imperfection in him, would you have God do so by you, would you have him damn you for every blemish of sin?

Thirdly, We must love the Children of God though weak in parts, all are not born Politicians; But though the Saints of God, have not alwaies so good Intellectuals as others, yet if they have good vitals, and the life of faith in them, love them for that grace: you do not despise your Children because they are weak, but you love them because they are your Children. O do not despise a Saint because he is of low parts, but love him as he is a Child of your Heavenly Fathers.

Fourthly, We are to love the Saints of God, though in some lesser things they differ from us, if they keep the foundations of Religion, and hold the head, Christ, yet we are to bear other things: one Christian hath more light then another, and shall we unsaint all that cannot come up to our light? Its great wisdom e to separate between the precious and the vile: O what a blessed place will Heaven

ven be, becauſe there our light ſhall be clear, and our love ſhall be perfect. And that is the fourth.

Fifthly, Love the Saints of God when reviled and perſecuted, a bleeding Saint ſhould be the Object of our love. *Oniſiphorus*, ſaith *Paul*, *was not aſhamed of my chain*, a ſigne he loved Chriſts graces in *Paul*. Chriſt Jeſus loveth no Saints more than his perſecuted Saints, his Martyrs have the higheſt thrones reſerved in Heaven for them, we muſt love to ſee Chriſts livery upon a man, though ſprinkled with blood; he that is aſhamed of a perſecuted Saint, will never ſuffer for a crucified Chriſt.

Sixthly, We muſt love the Saints of God, though their graces may eclipſe and out-ſhine our graces. Beloved, in the ſweeteſt fruits, worms are apt to breed, and in the beſt heart, the worm of pride is apt to be breeding, if God doth not keep us, we ſhall not only envy anothers graces, if they out-ſhine us, but their perſons too. What though anothers graces do out-ſhine yours, yet love him, becauſe the eminency of his graces bringeth much honour to the Goſpel of our Lord Jeſus Chriſt.

And thus my beloved, I have ſhown you how you muſt love all the Saints, 1 *Pet.* 2. 17. *Love the Brother-hood, love the whole fraternity of Believers.* Oh that this ſweet ſpice of love might ſend forth its perfume among Chriſtians, that we could turn all our heart-burnings, into heart-breakings, and quench the fire of diviſions and contentions, and keep the fire of love burning upon the Altar of our hearts. And my beloved, as we muſt love all the Saints, ſo we muſt ſhew this love by the fruit of it, for God doth not value that love that is inviſible, the

fruits

ght of our love to the Saints must be these four.

Four fruits of love to the Saints.

First, We must shew love to them, by prising their persons above others, *Psal.* 15. 4. spoken of a man that shall go to Heaven, *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord*; the wicked are but as so much rubbish and lumber, but the Saints are called the jewels, *Mal.* 3. 1. and we must prise these jewels above all the lumber in the world; as they said of King *David*, *thy life is worth ten thousand of ours*, 2 Sam. 18. 3. so a godly man above a wicked man, God he will give Kingdoms to ransom his Saints, *Isa.* 43. 3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee*: and thus should we set the highest rate upon the Saints of God, for that is to love them.

Secondly, We must show love to all the Saints of God, by vindicating of them, when they are traduced and slandered; it's a great sin to slander a Christian, its to go to pollute Christs Image: the wicked their throats are open Sepulchres, to bury the names of the righteous in; now you that are Christians, must not be ready to receive a false and groundless report of a Saint, but rather vindicate them, for that is to love them.

Thirdly, We show our love to the Saints, by praying for them; you know not what good your prayers may do them: Ministers must pray for their people, and the people must pray for their Ministers; for prayer commands God himself, *Isa.* 45. 11. Prayer is that golden Key that unlocks the heavenly Treasury of Gods bowels. *Oh pray one for another*; we should not strive one with another (as

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its too frequent) but pray one for another; that is to love your brethren.

Fourthly, Shew your love by being ready according to your abilities to relieve their wants, to love another is to be a well-wisher to him, and to do all the friendly offices we can one for another; there are, my beloved, many of the dear servants of God in the Ministry, that have been already reduced to misery and want, and abundance more are like to be reduced to great necessities; Now I beseech you to shew your love to the Houshould of Faith, for that is a sign of your true love to God, and to the Brother-hood, that when as Mirrh drops freely from the Tree, so works of mercy drop freely from the heart. If Jesus Christ should stand in the midst of this Congregation, and say *shew your love to me by your good works*; I believe no heart here would be so hard as to deny Jesus Christ; Why, Remember whatsoever you give Ministers, and to his Members, he takes it as given to himself.

That is the second, Our love must extend to all Saints.

Thirdly, Our love must reach to our enemies, we must love them that do not love us, *Luke 6. 1. Love your enemies, do good to them that hate you.* I confess, a mortal enemy I would be loath to make a bosome friend. But though Policy teacheth us not to trust our enemies, yet Piety teacheth us to love them: Christ, he did pray for his enemies, and he shed tears of compassion for them that afterward shed his Blood. So much for the Doctrinal part. Now for a word of Application, and I have done.

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USES.

And, First, This may serve to reprove those who seem in other things to be excellent, and profess much love toward Christ and his Gospel, but have no love to the Saints of God: there are some that upon this very account, have for these great many years absented themselves from the Lords Supper, because they pretend not to be in charity. This is a double-died sin, a sin with a witnesse, its a sin not to come, and its a sin not to be in charity. But let me say this to them, Surely such kind of Christians are a shame to their profession. What, doth not the Gospel teach you Charity and Love, as well as faith? Surely that Christian hath no grace in his heart, that liveth out of charity with his brother: for as the Philosopher saith, *All the vertues are linked together, and tied as with a string, and where there is one, there is all: and where one is wanting, there is no vertue:* so I say of the Graces, they are linked together, and where there is one, there is all: and where one is wanting, there is none at all. Saith *Augustine*, *Thou braggest of thy faith in Christ, but shew me thy faith by thy love to Christ, for faith and love cannot be separated:* for as in the Sun, there is light and heat, and these cannot be separated one from the other: so faith and love is twisted together, and where there is the one wanting, the other is wanting: as he that did so engrave his name on the Buckler of *Minerva*, that whoever went about to take out his name, spoiled the Buckler: so Faith and Love are so inseparable, that if you go to take away the one, you spoil the other. Oh remember and mourn for

for it, thou that sayest thou art not in charity; it a sad symptome, thou art not in a state of grace, *Titus. 3. ver. 5. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, envie, hateful, and hating one another*; that is, before conversion we were swelled with the poison of malice and wrath; but when once the grace of God came, then it was otherwise; that man that hath not Love and Charity in his heart, surely he hath nothing of God in him, for God is Love; he knoweth nothing of the Gospel savingly, for the Gospel is a Gospel of peace; he hath none of the wisdom which cometh from Heaven, for that is meek and gentle, and easie to be entreated.

If there be any on the other side, that are not in charity, and yet will come to the Lords Table, remember this, you get no good by the Ordinance; you do but defile the Ordinance. The Apostle calls it, the *leaven of malice*; it doth sowre all your holy Duties, Sermons, Prayers, and Sacraments; its a little gall imbitters a great deal of honey: so where there is a little of this gall of malice and hatred, it imbittereth and spoileth all the boney of your Graces and Duties. The Apostle bids us in prayer to lift up pure hands without wrath, *1 Tim. v. 2. I will therefore that men pray every where, lifting up pure hands without wrath and doubting.* What the Apostle speaketh of the duty of Prayer, I may say of the Lords Supper; when you come to receive the body and blood of the Lord. Lift up pure hands without malice, bitternesse and wrath. That is a sad speech of *Augustin*, *he that is full of rankor*

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and malice, he is a man-slayer. Nay, the Apostle saith it in the first Epistle of *John*, 3. 15. *whosoever hateth his brother is a murderer, and ye know no murderer hath eternal life abiding in him*; do not think this Ordinance will profit you, if you do not come in love to the Saints; suppose a man drinketh down poyson, and afterwards taketh down a Cordial, surely this Cordial will do him but little good, so thou that drinkest down the poison of wrath and malice into thy soul, and comest afterwards to drink down the Cordial of Christs blood in the Sacrament, why certainly this cordial will do thee but little good.

EXHORTATION.

Therefore to conclude by way of Exhortation, I beseech you in the Lord, that you would remember this Text this day, when you come to the Lords Table, read over this lesson, *A new commandment I give unto you, that ye love one another as I have loved you*; come to the Sacrament in love to Christ Jesus. and in love one to another, be not full of bitternesse, but full of bowels, the primitive Saints were of one heart; you all expect I know one Heaven, and will not you be of one heart? this I believe is a great reason, why the Sacrament hath no more profited many receivers; you know if there be a stopping at the stomack, the meat taken it will never concoct and nourish; why thou that hast wrath and anger, and malice at thy heart, there is an obstruction as it were, at the stomack, and therefore it is that the bread of life doth not nourish thy soul.

soul. Why Christians, are not we all Souldiers under one Regiment? under Jesus Christ the Lion of the Tribe of *Judah*, and Captain of our salvation? Are not we all branches of the same Vine? and are we not all members of the same body? and shall there be a schism or rent in the body?

I shall onely say this, we should all do as the Serpent; *Naturalists* observe the Serpent, that before he goeth to drink at the waters, he casts up his poison; so before you come to the Table of the Lords Supper, cast up your poison of bitternesse, wrath, and malice, and then Christs blood will be both a Medicine to heal you, and a Julip to refresh you.

FINIS.

Mr. WATSON's Afternoon SERMON, *August*, 17.

2 *Cor.* 7, 1.

Having these promises dearly beloved, let us cleanse our selves.

IT is the Title that I intend now, by the help of God, to insist upon, that sweet Parenthesis in the Text, *Dearly beloved*, wherein you have the Apostle breathing forth his affections unto this people: He speakes now as a Father, and he speakes to them of his Spirituall Children.

Dearly beloved, where you have,

First the Title, *beloved*.

Secondly, The exhortation to holinesse, *Let us cleanse our selves*.

Thirdly, The meanes how wee should be cleansed and sanctified, *Having these Promises*.

That is the first of these that I intend, the Title that the Apostle gives to his Children, *Dearly beloved*.

From hence observe this Doctrine.

That the affections of a right Gospel-Minister towards his people are very ardent.

Dearly beloved, there are two things in a Minister of Christ that are much exercised: head and his heart, his head with labour, and heart with love: his head with labour in the of the Ministry: if done aright, it is a work for Angels then for men, it is our work to the Oracles of God, even those sacred profou things that the Angels search into. and if God do not help us, we might soon sink under the weig of such a burden: and as a Ministers head is exe cised with labour, so his heart is exercised with lov and it is hard to say which of the two exceeds his labour or his love. Thus is it here in the Te *my dearly beloved*: in these words we have St. P laying siege to these *Corinthians*, and labouring make a happy victory to conquer them with kin ness, *dearly beloved*, Saint *Pauls* heart was the spri of love, his lips were the pipe the *Corinthians* w the cistern into which this spring did run, holy Apostle was a mirrour and pattern of love t wards the sinning *Corinthians*: *Pauls* teares did dr towards the praying *Corinthians* his love did burn holy *Paul* was a *Seraphin*, his heart did burn flame of affection to his people: how many pas ges do we find scattered in his Epistles, he te his people, which sometimes he did write to sometimes he preached to, he looked after th soules more then their silver, 2. *Cor.* 12, 14 *We not yours but you*: as a tender nurse cherisheth child with the breast, so Saint *Paul* gave his pe ple the brest milk of the Word: in 1 *Thess.* 2. this man of God did not only bestow a Sermon on his people, but was willing to impart his ve soul to them if it might have theirs, 1 *Thess.* 2.

were willing to have imparted to you our own souls
use you are dear unto us: Such was Saint Pauls
ction to his people, that without a complement
loved them more then his life: *phil.* 2. 17. and
be offered upon the sacrifice and service of your
I rejoyce with you all: that is as if he had said,
be so that my blood be poured forth as a sacri-
if my death may be any way serviceable unto
if it may help forward the strengthning and
irming of your faith, I am willing to die, I re-
e to it: so full of affections was this Apostle
he could not choose but love his people, though
more he did love, the lesse he should be lo-
In 2 *Corinth.* 15. Oh how did *Paul* sweet-
his Sermons with love; 2 *Corinth.* 12. if he
oved sin, yet he was angry in love, he dipt the
in sugar, *Gala.* 4. 9 10. 11. *How turn you*
to weak and beggerly Elements: you observe
and months, and years, I am afraid of you
I have bestowed upon you labour in vain; Bre-
I beseech you, be as I am. See how Saint
chides their sins, and yet at the same time
to their souls. no sooner did he lanch the
nd. but presently he poured in wine and oyl
it; so did *paul* love his people. that he would
justly give any offence to the weakest beliver.
r. 8. 13. *If meat make my brother to offend I will*
eat flesh more whilest the world stands. *paul*
like some tender mother, who forbears to eat
meats that she might for fear of hurting the
that she gives suck to. Thus you see he was
ritual father made up of love: and surely, my
ren, this affection in some degree is in all th
Ministers of Jesus Christ, they are full of sym-

pathy and bowels unto those over whom the Holy hath made them Overseers.

I shall only glance at the Reason, why it will be thus, and why it should be thus, that such flaming affections there should be in all Christs Ministers to there people.

It will be thus for these two Reasons briefly.

1. Christ, from that principle within that teacheth Love. Grace doth not fire the heart with passion but with compassion, Grace in the heart of a Minister files off that ruggedness that is in this spirit, making him loving and courteous. Saul once breathed out persecution: but when Grace came, this bramble was turned into a spiritual Vine, twisting himself about the souls of his people with loving embraces.

Secondly, there will be this ardent love in a Ministers heart, from that spiritual relation that is betwixt him and his people: he is a spiritual Father: and shall we think him to be without bowels? 1. Cor. 4. 15 *Thought you have ten thousand instructers, yet have you not many Fathers: for in Christ Jesus I have begotten you through the Gospel.* Some he begets unto Christ, others he build up in Christ. Doth not a Father provide chearfully for his children, can a father see bread taken from his child and not have his heart affected with it? is it not a grief to a Parant to see his child put out to a nurse.

Secondly, there should be this ardent love and affection in all Gods Ministers for this reason, because this is the likelyest way to doe most good. knotty and stubborn hearts will sooneſt be wrought upon with kindness. The fire melteth the hard

iron

end: the fire of love with Gods blessing will melt
e most obdurate sinner, A *Boanergis*, a son of
solation, who comes in the spirit of love and
eknes, is the fittest to doe a piece of Gospel-
rurgery to restore and put suth an one in joint
n that is overtaken with a fault, *Gal* 6. 1. *re-
ceive such a one with the spirit of love and meeknesse.*
as much in short for the doctrinal part.
Give me leave now to to make some application.
And first here are several Inferences that may
drawn from this: As
First, see here the right character of a Gospel
inister: He is full of love, he exhorts he com-
rts he reproves and all in love, he is never an-
y with his people, but because they will not be
ed, how loath is a Minister of Christ to see pre-
ous souls like so many jewels, cast over board in-
the dead-sea of hell, A conscientious Minister
uld count it an unhappy gain to gain the world
d lose the souls of his people, he saith, as the
ng of *Sodom to Abraham*, *Give me the persons and
e thee the goods*, Gen. 14, 21.
The second branch of liformation is this, Are
e Gospel-Ministers so full of love, then how sad
it to have such Ministers put upon a people as
ve no love to souls, The work of the Ministry,
a labour of love: O how sad is it to have such
the Ministry, that can neither labour nor love,
t are such as are without bowels, that look
re at Tyths then at souls, It must needs be sad
th a people in any part of the world to have
Ministers set over them, as either poysons
m with error, or do what in them lies to damn
m by their wicked example: How can the De-

vil reprove sin? how can the Minister cry out
the Pulpit against drunkennesse; that will blo
be drunk? Rom. 2. 22. *Thou that teachest a
should not steal, dost thou steal?* *Thou that sayest
man ought not to commit Adultry, dost thou com
Adultery?* VVee read that the sauffers of the Ta
nacle were to be made of pure Gold, *Exod.* 37.
those who by their calling are to reprove and
off the sins of others, they should be pure gold h
persons, In the Law of God did appoint the lip
the Leper should be covered, he ought to have
lip covered, he should not be permitted to spe
the Oracles of God, who though he be by offic
Angel, yet by life is a Leper.

Thirdly see from hence the happiness of a M
nister who is placed among such a people as g
him abundant cause of love: How happy is he t
can say to his people from his heart, *'A
my dearly beloved:* And here let me speake by w
of encouragement to you of this Parish: I find
Paul commending the good he saw in his peopl
1 *Thess* 1 3 *We are bound to thank God always
you beloved, because your faith growes exceeding*
Here *Paul* is commending his people; in imitati
of the Apostle, let me at this time speak a comme
datory word to you; I have exercised my Minis
now among you for almost sixteen years, and I r
joyce and bless God that I cannot say, The mor
love you, the lesse I am loved; I have received ma
signall demonstrations of love from you: thou
other Parishes have exceeded you in number o
houses, yet I think not for strength of affection.
have with much comfort observed your reverent
attentions to the word preached; you rejoyced
th

light not for a season, but to this day. I have
served your zeal against errour, and as much as
ould be expected in a critical time, your unity
d amity, this is your honour and if for the fu-
re there should be any interruption made in my
inistry among you, though I should not be per-
itted to preach to you, yet I shall not cease to
ve you, and to pray for you, but why shou'd
ere be any interruption made, where is the crime,
me indeed say, that we are disloyal and seditious
doved. what my actings and sufferings for his
jesty have been, is known not to a few of you,
however we must go to heaven through good
port and through bad report, and it is well if
can get to glory, though we passe through the
es, I shall endeavour that I may still approve
sincerity of my love to you, I will not promise
at I shall still preach among you, nor will I say
at I shall not, *I* desire to be guided by the silver
ed of *Gods Word*, and of Gods Providence:
y heart is toward you, there is, you know an ex-
ssion in the late Act, that we shall be now short-
as if we were naturally dead, and if I must die,
me leave some legacy with you before I go from
u: I cannot but give you some counsel and ad-
e for your souls, and I hope there is no hurt in
at, There are, my beloved, these twenty directi-
s, that *I* desire you to take special notice of,
hich I would leave as advice and counsel with you
out your souls.

First, I beseech you, keep your constant houres
ery day with God, the godly man is a man set
part, *Psal.* 4. 3. not onely because God hath set
m apart by election, but because he hath set

himselfe apart by devotion. Give God the *first fruits*, begin the day with God, visit God in the morning before you make any other visit: lift up your hearts towards Heaven in the morning and they will go the better all the day after. O turn your Closets into Temples: read the Scripture: the two *Testaments* are the two Lips by which God speaks to us: these will make you wise unto salvation: the Scripture is both a glass to shew you your spots, and a laver to wash them away; besiege heaven every day with prayer, thus perfume your houses and keep a constant intercourse with heaven.

Secondly, Get good books into your house when you have not the spring near to you, then get water into your Cistern: so when you have not that wholsome preaching that you desire, good books are Cisterns that hold the waters of life, let them to refresh you. When *Davids* natural heat was taken away, they covered him with warm cloaths 1. *Kings* 1, so when you find a chilnesse upon your soules, and that your former heat begins to abate, apply your selves with warm cloaths, get those good books that may acquaint you with such truths as may warm and affect your hearts.

Thirdly, Have a care of your company, take heed of unnecessary familiarity with sinners, we cannot catch health from another, but wee may soon catch a disease: the disease of sinne is very catching. I would be as fraid of comming among the wicked, as among those that have the plague. *Psal.* 106, 35. *They were mingled with the heathen and learned their works*: if wee cannot make others better, let us have a care that they make not us worse. It was a miracle, he kept fresh in *Sodoms* salt

water

ater. My beloved, take heed of the occaſions of
in, evill company is an occaſion of ſin. The *Naza-*
ites in the old Law, as they might drink no wine,
o they were forbidden grapes, whereof the wine
as made, as you read in *Numb.* 6. to teach us, that
ll occaſions of ſin muſt be avoided. evill company
laqueo animatrum, the Devils draw-net, by which
e draws millions to hell: How many families and
ow many ſouls have been ruined and undone in
is City by evill company? many there are that go
rom a Play-houſe to a Whore-houſe, and from a
avern to Tyburn.

Fourthly, Have a care whom you hear: it is our
aviour Chriſts counſel, Mat: 7. 15. *Beware of*
alſe Prophets, that come to you in ſheeps cloathing, but
wardly are ravening Wolves. Let me tell you, the
evil hath his Miniſters as well as Chriſt, Rev. 12.
15. *The Serpent caſt out of his mouth water as a flood*
after the woman: that is, as the Learned expound it,
atan by his Miniſters, and Emiſſaries caſt out the
ood of *Arrian* doctrine to drown the Church.
Theſe are ſome, who by the ſubtlety of their wit
ave learned the art to mix errour with truth,
nd to give poyſon in a Golden Cup. Take heed
ho you hear, and how you hear, be like thoſe no-
le *Bereans*. that ſearched the Scriptures whether
e things that they preached were ſo or not, *Acts*
7. 11. Your ears muſt not be like ſponges that
uck in puddle-water as well as wine, but your
ars muſt be like a fan, that fans out the chaffe, but
ains the pure VVheat, you muſt be like hoſe in
e Parable, *Matth.* 13. 48. that gathered he good
to veſſels, but caſt the bad away. The Saints
called Virgins for their wiſdome: they will not

let

let every one defile their souls with errour, they have a judiceous ear, and a critical palate, that can distinguish betwixt truth and error, and put a difference betwixt meat of Gods sending, and the Devils cooking.

Fifthly, study sincerity, *Psal.* 51. 6. *Behold thou desirest truth in the inward part*, be what you seem to be: be not like Rowers in a Barge, that look one way and row another: Do not look heaven-ward by your profession, and row hell-ward by your conversation; do not pretend to love God, and yet love sin: *Simulata sanctitas, duplicata iniquitas.* Counterfeit piety is double iniquity. Let your hearts be upright with God: the plainner the Diamond is, the richer it is, and the more plain the heart is, the more doth God value his jewel; a little rusty gold is far better then a great deal of bright brass, a little true Grace, though rusted over with many infirmities, is better then all the glistering shews of hypocrites, a sincere heart is Gods currant coyn, and he will give it grains of allowance.

Sixthly, as you love your souls be not strangers to your selves, be much and often in the work of self-examination, among all the books that you read, turn over the book of your own heart, look into the book of conscience, see what is written there, *Psal.* 77. 6. *I commune with mine own heart*: set up a judgement seat in your own soules examine whether you have Grace or not, prove whether you are in the faith: be as much afraid of a painted holiness as you would be afraid of going to a painted heaven. Do not think your selves good because others think so, let the Word be the touch-

stone

me, by which you try your hearts: let the word
the Looking-glasse, by which you judge of the
mplexion of your souls; for want of this self-
arching many live known to others, and die un-
own to themselves.

Seventhly, keep your spiritual watch, Mat. 13. 37.
hat I say unto you I say unto all, watch, if it were
e last word I should speak, it should be this word,
tch, O what need hath a Christian to be ever up-
his watch, the heart is a subtle piece, and will
stealing out to vanity, and if we are not carfull
will decoy us into sin: we have a special eye up-
such persons as we suspect: thy heart is a suspi-
us person: O have an eye upon it, watch it con-
nually: it is a bosome traytor, Iob set a watch
re his eyes, Iob 31. 1. VVe must every day keep
ndel, sleep not upon your guard: our sleeping
is the Devils tempting time: let not your
ch candle go out.

Eighthly, you that are the people of God, do
often associate together. Mal. 3. 16. they that
ed the Lord, speak often one to another, Christs
es should flock together: one Christian will
to heat another: a single coal of Juniper will
die, but many coales put together will keep
in one another. Conference sometimes may do
uch good as preaching, one Christian by good
ourse drops holy oyl upon another, that makes
lamp of his Grace to shine the brighter. It is
wisdome to keep up the trade in a Corporati-
Christians by meeting often together, setting
discourse on foot, keep up the trade of godli-
that else would decay & soon be lost, is not the
munion of Saints an Article in our Creed, do

not

not then live so asunder, as if this Article were blotted out The Naturalists observe there is a sympathy in Plants, they say some Plants bear better when they grow near others plants, as the Vine and the Elme, the Olive and the Myrtle thrive best when they grow together: it is true in Religion, the Saints are trees of righteousnesse, that thrive best in godlinesse when they grow together.

Ninthly, get your hearts screwed up above the world, set your affections upon things above, Col. 3, 5. We may see the face of the Moon in the water but the Moon is fixed above in the Firmament: so though a Christian walk here below, yet his heart should be fixed above in heaven, in heaven there is our best kindred, our purest joy, our Mansion-house, O let our hearts be above, it is the best and the sweetest kind of life: the higher the bird flies the sweeter it sings, and the higher the heart is raised above the world, the sweeter joy it hath. The Eagle that flies in the air, is not stung by the Serpent, those whose hearts are elevated above the lower Region of this world are not stung with the vexations and disquietments that others are, but are full of joy and contentment.

10. Trade much in the promises, the promises are great supports to faith, faith lives in a promise as the fish lives in water, the promises are both comforting and quickening they are *mitralia vedgelti*, the very breasts of the Gospel, as the child by sucking the breasts gets strength, so faith by sucking the breast of a promise gets strength and revives, The Promises of God are bladders to keep us from sinking when we come into the waters of affliction, the promises are sweet clusters

of grapes that grow upon Christ the true Vine. O
made much in the promises, there is no conditi-
on that you can be in, but you have a promise, the
promises are like Manna, that suite themselves to
every Christians palate.

11. To all you that hear me, live in a calling.
Jerome gave his Friend this advice to be ever well
employed, that when the Devil came to tempe
him, he might find him working in his vineyard.
Sure I am the same God that saith, *Remember* the
Sabbath-day to keep it holy, saith also, *Six days shalt*
thou labour. The great God never sealed any war-
rants to idleneſſe, an idle professor is the shame
of his profession, 2, *Thess.* 3, 11, *I hear there are some*
among you the *Apostle*, *that work not at all, but are busie-*
bodies: *such we exhort, by our Lord Jesus Christ, that*
with quietness they work. Solon made Laws to punish
idleness, and *Cicero* saith of an idle man, *Spiritum*
habit, non vivit, he draws his breath, but doth not
live, he is not useful, but a good Christian acts
within the sphere of his own calling.

12. Let me intreat you to joyn the first and the
second Table together, piety to God, and equity
to your Neighbour, the Apostle puts these two
words together in one verse, Δικαίως καὶ εὐσεβῶς
Tit. 2, 12. *That we should live righteously and godly:*
righteously, that relates to morality, godly, that
relates to piety and sanctity, alwayes remember
that every Command hath the same divine stamp
and authority as another Command hath. I would
try a moral man by the duties of the first Table and
would try a professor by the duties of the second
Table, Some pretend Faith, but have no works:
others have works, but they have no Faith: Some

pretend

pretend zeal for God, but are not just in their dealings others are just in their dealings, but have not one spark of zeal for God. if you would go to heaven, you must run both sides of the Table, the first and second table, joyn piety and morality together as we blame the *Papists* for blotting out the second Commandement, let not the *Papists* blame us for leaving not the second Table.

13. Joyn the Serpent and the Dove together innocency and prudence, *Matt.* 10. 16. *Be wise as Serpents, and harmlesse as Doves.* We must have innocency with our wisdom else our wisdome is but craftiness, and we must have wisdome with our innocency, else our innocency is but weakness: We must have the harmlesness of the Dove, that we may not wrong others, and we must have the prudence of the Serpent that others may not abuse and circumvent us, not to wrong the truth by silence here is the innocency of the Dove, not to betray our selves by rashness. here's the wisdome of the Serpent: how happy it is where these two are united the Dove and the Serpent, the Dove without the Serpent is folly, and the Serpent without the Dove is impiety,

14. Be more afraid of sin then of suffering, a man may be afflicted, and yet have the love of God but he cannot sin, but presently God is angry, he eclipses the light of Gods countenance, in losing the conscience may be quiet. When the hail beats upon the Tiles, there may be musick in the house, and when there is suffering in the body there may be peace and musick in the conscience but when a man sins wilfully and presumptuously he loseth all his peace, *Spira* abjured his faith, a

became a terrour to himself, he could not endure himself, he professed he thought *Cain* and *Judas* in hell did not feel those terrours and horrours that he felt. *He* that will commit sin to prevent suffering, is like a man that let's his head be wounded, to save his shield and his Helmet.

15. Take heed of Idolatry, in 1 *John* 5. 21. *Little children keep your selves from Idols.* Idolatry is an image of jealousie to provoke God, it breaks the marriage-knot asunder, and makes the Lord disclaim his interest in a people, what kind of Religion is Popery; it is the Mother of many Monsters, that Soul-damning doctrins do it hold forth, as of meriting of salvation by good works, the giving of pardons the worshipping of Angels, Popish Indulgencies, purgatory, and the like; it is a Soul-damning Religion, it is the breeder of Ignorance, Uncleanness and Murder: the Popish religion is not upheld by strength of Argument, but by force of Arms, keep your selves from Idols, and take heed of Superstition, that is the Gentleman-usher to Popery.

16. Think not the worse of Godliness because it is reproached and persecuted, wicked men being stirred up by the Devil, doe maliciously reproach the wayes of God: such were *Julian* and others. though wicked men, would be godly on their Death beds, yet in the time of their life they love and hate godliness, but think not you the worse of religion because it is reproached by the world. Suppose a Virgin should be reproached for Chastity, yet Chastity is never the worse; a blind man jeer the Sun the Sun is never the worse. Holiness is a beautiful and glorious

thing

thing, it is the Angels glory, and shall we be ashamed of that which makes us like the Angels? There is a time coming when wicked men would be glad of some of that holinesse that now they despise, but they shall be as far then from obtaining it as they are now from desiring it.

17. Think not the better of sinne because it is in fashion, think not the better of impiety and ungodlinesse because most walk in those crooked Wayes. Multitude is a foolish Argument, Multitude doth not argue the goodness of a thing: the Devil's name is Legion, that signifieth a multitude. Hell-road is this day ful of Travellers, esteem not the better of sin, because most go this way: doe not think the better of the Plague because it is common. The plea of a Multitude will not hold at Gods bar, when God shall ask you, Why did you prophane my Sabbath, why were you drunk, why did you break your Oath, to say then Lord because most men did so, will be but a poor plea. God will say to you, then seeing you have sinned with the multitude, you shall now go to hell with the multitude, I beseech you as you tender your Souls, walk Antipodes to the corruptions of the Times, if you are living Fish, swimme against the stream: dead Fish swimme dowe the stream Eph. 5, 11. *Have no fellowship with the unfruitful works of darkness but rather reprove them,*

18. In the business of Religion serve God with all your might, *Eccles* 9,10. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work or device in the grave whether thou goest.* This is an Argument why we should do all we can for God, serve him with all our strength, because

Ca-

e is very near, and there is no praying, no ting in the Grave, our time is but small, and fore our zeal for God should be great. *David* ced with all his might before the Ark, and so ld we act vigorously for God in the spere of dience, Rom. 12. 12. *fervent in spirit serving Lord*, Take heed of a dull lazy temper in Gods vice; you must not only say a Prayer, or read a yer, but you must pour out your Soul in yers, not only love God, but be sick of love to d. God in the old Law would have the Coals o the Incense, *Levit.* 16 13. and why so, to ow, that the Heart must be inflamed in the ship of God, your Prayers must go up With a t of Devotion. I confesse Hell will be taken out storm, you may jump into Hell with ease, it is all up hill to Heaven, and therefore you put forth all your might. Mat. 12 11. *The n take Heaven by force.* Heaven is not taken by storm, do you not see men zealous and active for the Devil, and for their Lusts, and they take pains for Hell, and will not you take for Heaven.

g. Do all the good you can while you live to s, God hath made every Creature useful for the Sun hath not its light for it self, but for us, fountain runs freely, and so do the myrrhe from the Tree: every Creature doth as it deny it self for us, the Beast gives us its la- the Bird gives us its musick, and the Silk- its silk: Now hath God made every thing for us, and shall not we be useful one for a- r, O labour to be helpful to the Souls of o- , and to supply the wants of others: Jesus

Christ was a publik Blessing in the World he went about doing good: we are all Members of the body politick, nay, we are not Members of the body mysticall, and shall not every Member be helpfull for the good of the body? that is a dead Member that doth not communicate to the good of the body. O labour to be usefull to others while you live, that so when you die there may be a miss of you; many live so unfruitfully, that truly their life is scarce worth a Prayer, nor their death scarce worth a tear.

2. Every day spend some thoughts upon Eternity. O Eternity, Eternity: all of us here are not long, it may be some of us within a few dayes or hours, to launch forth into the Ocean of Eternity. Eternity. Eternity is *Status interminabilis*, saith *Boetius*, no Prospective-glasse can see to the end of Eternity. Eternity is a summe that can never be numbred, a Line that can never be measured: Eternity is a Condition of everlasting misery or everlasting happiness; if you are godly, then shall you be for ever happy, you shall be always sunning your selves in the light of Gods countenance: if you are wicked, you shall be alwayes miserable, ever lying in the scalding Furnace of the wrath of the Almighty. Eternity to the godly is a day that hath no sun-setting; Eternity to the wicked is a night that hath no sun rising. O I beseech you my Brethren every day spend some time upon the thoughts of Eternity. The serious thoughts of your Eternall Condition would be a great means to promote Holinesse.

1. The thoughts of Eternity would make us

ſerious about our ſouls, *O* my Soul, thou
ortly to flie into Eternity, a Condition that
never be reverſed or altred, how ſerious
ld this make us about our Heaven born Souls
en being once asked why he was ſo long in
ing a Picture, anſwered, *æternitati pingo* I am
painting for Eternity. Oh how fervently
ld that man pray that thinks he is praying for
nity. Oh how acurately and circumſpectly
ld that man live that thinks upon this moment
Eternity.

The thoughts of Eternity would make us
and contemn all the things of this World,
the World to him that hath Eternity al-
in his eye, Did we think ſeriouſly and ſoe
y of Eternity, we ſhould never over-v lue
omforts of the world, nor over-grieve the
s of the World,

We ſhould not over-value the comforts of
World, worldly comforts are very ſweet, but
are very ſwift, they are ſoon gone, the plea-
of the world are but for a ſeaſon, juſt like
Dove that brought an Olive branch in her
, but ſhe had *Wings*, and ſo did preſently fly
the Ark, ſo are all outward Comforts they
an Olive branch, but they have wings to
which they fly away.

The thoughts of Eternity wou'd make us not
-grieve the Croſſes and Sufferings of the
what are theſe Sufferings to Eternity,
ufferings ſayes the Apoſtle, are but for a
(1 *Pet.* 5, 10. what are all the Sufferings we
der go in the world to Eternity, Affliction
laſting, but it is not everlaſting. One

Sufferings here are not worthy to be compare
an eteruall weight of glory.

And thus my Beloved, I have given you t
Twenty Directions for your precious Soul
beſeech you treaſure them up as ſo many Jewe
the Cabinet of your breſt: Did you carry t
Directions about you, they would be a moſt
cellent Antitode to keep you from Sin, and an
cellent meane to preſerve the zeal of Piety flam
upon the Alter of your heares.

I have many things yet to ſay to you but I kn
not whether God will give me another Oppor
nity; my ſtrength is now almoſt gone: I be
you, let theſe things which I have ſpoken
deep impreſſions upon all your ſoules. Con
what hath bin ſaid and the Lord give you un
ſtanding in all things.

WATSON's Sermon

August 19.

Isa 3, 10, 11, *Say ye surely it shall be well with the righteous, for they shall eat the fruit of their works. Woe unto the wicked, it shall be evill with him: for the reward of his hands shall be with him*

THIS Text is like *Israels* pillar or cloud: it hath a light side, and a dark side: it hath a light side unto the Godly; *say unto the righteous it shall be well with him*; and it hath a dark side unto the wicked: *woe unto the wicked: it shall be ill with him*; both you see are regarded, righteous and wicked, but here's a vast difference, the one hath a reward of mercy, the other a reward of justice.

I begin with the first of these, *Say unto the righteous it shall be well with him.*

This Scripture was written in a very sad and calamitous time, as you may read in the beginning of the Chapter. *The mighty man, and the man of warre shall cease; the prudent and the ancient, both Judge and Prophet shall be taken away*: this was a very sad time with the Church of God in *Jerusalem*.

If the Judge be taken away, where will be equity: if the Prophet be removed, where will [illegible] priests, the whole body politick was running to ruine, and almost in the rubbish, now in this [illegible] juncture of time, God would have his Text be written; and it is like a rainbow in the cloud. God would have his people comforted in the midst of afflictions. *Say unto the righteous it shall be well with him.*

The great proposition that lies in the words is: that howsoever things go in the world, it shall be well with the righteous man, this is an Oracle from Gods own mouth, and therefore we are not to dispute it: it is Gods own Oracle, *say unto the righteous it shall be well with him.*

I might multiply Scriptures but I will give you one instance, in the 8th. of *Ecclesiastes* 12. *surely I know it shall be well with them that fear God.*

I know it: it is a golden maxime not to be disputed, *it shall be well with them that fear God.*

For the illustration of this consider two things.

1. What is meant by the *Righteous man.*

2. Why, howsoever things go *it shall be well with the righteous.*

1. Who is meant here by the *righteous man.*

There is a three-fold righteousness, a legal righteousnesse: and so *Adam* in this sense was said to be righteous when he did wear the Robe of innocency: *Adams* heart did agree with the law of God exactly as a well made Diall goes with the Sun, but this righteousnesse is forfeited and lost.

2. There is a moral righteousnesse, and thus he is said to be righteous, who is adorned with moral vertues, who is prudent, and just, and [illegible]

per-

…ate, who is decked with the Iewel of morality,

3. There is an Evangelicall righteousnesse, and …is is meant here: this Evangelicall righteous…esse is two fold.

1. There is a righteousnesse of imputation, and …at is when Christs righteousnesse is made over to …: and Beloved this Righteousnesse is as truly …urs to justifie us, as it is Christs to bestow upon us.

2. There is a righteousnesse of implamation, …hich is nothing else but the infusing of the seed …d habit of *Grace* into the heart: a planting of …lineesse in a man, and making him a partaker of …e Divine nature: this is to be righteous in the …ht of God a righteousnesse of imputation, and …ighteousnesse of implamation.

The second thing is to shew you why how-so-ever …ings go in the world, yet it shal be well with this …ighteous man, it must be thus for two reasons.

1. Because he who is righteous, hath his greatest …ils removed, his sin pardoned, and then it must …eds be well with him: sinne is the thorne in a …an conscience: now when the thorne is plucke …t by forgivenesse and remission, then it is well …ith that man.

Forgivenesse in Scripture is called a lifting off …is, *Iob* 7. *Lord why dost thou not lift off my sin?* …the *Hebrew* word carryes it, it is a *Metaphor* ta…n from a weary man that goes undera burden, …s ready to sink under it: now another man …es and lifts off this burden: even so doth the …st God, when the burden of sin is ready to sink …conscience, *God* lifts off this burden from the …science, and lays it on Christs shoulder, and he